A PAPIST

Misrepresented, and Represented:

OR,

A TWOFOLD CHARACTER

OF

POPERY.

THE ONE

Containing a Sum of the Superstitions, Idolatries, Cruelties, Treacheries, and Wicked Principles of that Popery, which hath disturb'd this Nation above an hundred and fifty Years; fill'd it with Fears and Jealousies, and deserves the Hatred of all Good Christians.

THE OTHER

Laying open that Popery, which the Papists own and profess; with the Chief Articles of their Faith, and some of the Principal Grounds and Reasons which hold them in that Religion.

To which is added,

Roman Catholick Principles, in reference to God and the King.

Narraverunt mihi Iniqui Fabulationes; sed non ut Lex tua Psal. 119. v. 85.

By *J. L.*

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A

PAPIST

Miſ-repreſented, and Repreſented:

OR,

A Twofold CHARACTER of POPERY.

The Introduction.

THE *Father of Lies* is the *Author* of *Miſrepreſenting*. He firſt made the Experiment of this *Black Art* in Paradiſe; having no ſurer way of bringing God's *Precept* into contempt, and making our *Firſt Parents* tranſgreſs, than by *miſrepreſenting* the *Command* which their *Maker* had laid on them. And ſo unhappily ſucceſsful he was in this his firſt attempt, that this has been his chief ſtratagem ever ſince, in all buſineſs of difficulty and concern; eſteeming that his beſt *Means* for preſerving and propagating Wickedneſs amongſt Men, by which he firſt won them to loſe their Innocence. And therefore there has nothing of *Good*, yet come into the World, nothing been ſent from Heaven; but what has met with this Oppoſition; the Common Enemy having employ'd all his Endeavours of bringing it into diſcredit, and rendring it infamous, by *Miſrepreſenting* it. Of this there are frequent Inſtances in the *Old Law*, and more in the *New*. The truth of it was experienc'd on the *Perſon* of *Chriſt* himſelf, who, tho' he was the *Son of God*, the *immaculate Lamb*, yet

was he not out of the reach of *Calumny*, and exempt from being *Misrepreſented*. See how he was painted by malicious Men, the Sons of *Belial*, Miniſters of *Satan*; *a prophane and wicked Man, a breaker of the Sabbath, a Glutton, a Friend and Companion of Publicans and Sinners, a Fool, a Conjurer, a Traitor, a Seducer, a Tumultuous Perſon, a Samaritan, full of the Devil; he hath Belzebub, and, by the Prince of the Devils, caſteth he out Devils*, (*Mark* 3. 22.) There being no other way of frighting the People from embracing the *Truth* and following the Son of God, but by thus disfiguring him to the Multitude, reporting Light to be Darkneſs, and God to be the Devil. The Diſciples of Chriſt every where met with the like encounters. *Stephen* had the people ſtirred up againſt him, becauſe they *heard, he had ſpoke blaſphemous words againſt Moſes and againſt God*, (*Acts* 6. 11.) *Paul* alſo and *Silas*, for *exceedingly troubling the City*, (*Acts* 16. 20.) *Jaſon* alſo with them, becauſe they had *turned the World upſide down, and did contrary to the decrees of Cæſar*, (*Acts* 17. 6, 7.) *Paul* again, becauſe he did *teach all men every where againſt the people, and polluted the holy place*, (*Acts* 21. 28.) And becauſe he was *a peſtilent fellow, and a mover of ſedition among all the Jews throughout the World:* to which the *Jews alſo aſſented, ſaying, that theſe things were ſo*, (*Acts* 24. 5, 9.) Neither did theſe *Calumnies*, theſe wicked *Miſrepreſentations* ſtop here; he that ſaid, *The Diſciple is not above his Maſter, if they have called the Maſter of the Houſe Belzebub; how much more ſhall they call them of his houſhold?* did not only foretel, what was to happen to his *Followers* then preſent, but alſo to the *Faithful* that were to ſucceed them, and to his *Church* in future Ages; they being all to expect the like fate; that tho they ſhould be never ſo juſt to God and their Neighbour, upright in their Ways, and live in the fear of God, and the obſervance of his Laws; yet muſt they certainly be *reviled* and *hated* by the World, made a *by-word* to the people, and have the repute of *Ideots*, *Seducers*, and be a *ſcandal* to all Nations. And has not this been verified in all ages? See what was the State of *Chriſtians* in the Primitive times, when as yet Vice had not corrupted the purity

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of the Goſpel. 'Tis almoſt impoſſible to believe in what contempt they were, and how utterly abominated; *Tertullian*, who was a ſharer of a great part, gives us ſo lamentable an account of the *Chriſtians* in his time, that 'tis able to move compaſſion in ſtones. He tells us, ſo many *malicious ſlanders* were diſpers'd abroad, concerning the *manner* of their *Worſhip*; and their whole *Doctrin* deſcrib'd, not only to be *folly, and meer toys*; but alſo to be grounded on moſt *Helliſh Principles*, and to be ſo full of *Impurities*; that the Heathens believ'd a man could not make profeſſion of *Chriſtianity*, without being tainted with all ſorts of *Crimes*; without being an enemy to the *Gods*, *to Princes*, *to the Laws*, *to good Manners*, *and to Nature*. Hence they conceiv'd ſuch *prejudice* againſt them, and they were rendred ſo *impious* in the opinion of the *Vulgar*; that whatſoever *accuſations* were brought in, though never ſo *falſe and malicious*; whatſoever *Villanies* were laid to their charge; all was welcom to the *enraged Multitude*, to which nothing ſeem'd *incredible* concerning *thoſe*, that were thus already *odious*. Upon this it was, that they were brought in guilty of *Atheiſm*, *of Superſtition*, *of Idolatry*, *of Cruelty*, *of Sedition*, *of Conſpiracies*, *of Treaſons*: and *bloody Perſecutions* were rais'd againſt them, to which the People were exaſperated by *fears and jealouſies*: *Quod Pontifices* (as *Spondanus* ſays) *Gentilitiæ ſuperſtitionis Chriſtianos more ſolito, calumniis circumveniſſent, quaſi aliquid contra imperium molierentur*; *Becauſe the Prieſts did uſe to divulge it abroad, that the Chriſtians were Plotting againſt the Government.* Nor were theſe Crimes the whole Sum of their Charge; for beſides, every *publick Calamity* and *Misfortune* that befel the Commonwealth, was thrown upon them. If (*a*) *Daphnes* Temple was conſumed by Lightning from Heaven, yet muſt the *Chriſtians* be condemned as the *Incendiaries*: If (*b*) the *City* was laid in Aſhes, it muſt be revenged on the *Chriſtians*. Nay, as (*c*) *Tertullian* has it, *if* Tiber *overflowed*, *if* Nile *watered not the Plains*, *if* Heaven

Apog. c. 2.

Sp. An. 286. *Par.* 5.

(*a*) *Spond. An.* 362.

(*b*) *Id. An.* 66.

(*c*) *Apo. c.* 40.

Heaven ſtopp'd its courſe, and did not pour its Rains here below; if there were Earthquakes, Famine or Plague; they would immediatly cry out, Chriſtianos ad Leones, *Caſt the Chriſtians to the Lions,* as the cauſe of all the Calamities that arrived in the Word, and all the Evils that People ſuffered. And now the *Chriſtians* being thus reputed *Prophane* in their *Worſhip, Enemies* to the *Government,* and the *undoubted occaſions* of every *misfortune* throughout the Empire; 'tis eaſie to conceive, in what *contempt* they were, and how *deteſtable* amongſt the *Heathens*; but beauſe none can relate it ſo to the life, as (*d*) *Tertullian* has done; I'le ſet it down in his own words, as tranſlated by (*e*) Dr. *Howel*, in his *Hiſtory of the World. Is it not ſtrange* (ſays he) *that the hatred wherewith this name is purſued, in ſuch manner blinds the Minds of moſt Men, that when they witneſs the probity of a* Chriſtian, *they mix in their Diſcourſe as a reproach,* that he hath embraced this Religion? *One ſaith, Truly, he of whom you ſpeak is an Honeſt Man, if he were not a* Chriſtian, *and his life would be free from blame. Another; Do you know ſuch a one, who had the reputation of a Wiſe and Diſcreet Man? He is lately turn'd* Chriſtian. (*Again*) *Theſe People by an extream* blindneſs of hatred, *ſpeak to the advantage of the name* Chriſtian, *when they ſtrive to render it* odious. *For, ſay they, How pleaſant, and of what good humour, was that Woman? How ſociable and jovial was that Man? 'Tis pity they ſhould be* Chriſtians. *So they impute the amendment of their lives, to the Profeſſion of* Chriſtianity. *Some of them alſo purchaſe the* averſion *they carry againſt the name* Chriſtian, *which we bear, with the price of what is moſt pretious to them; rather deſiring to loſe the ſweetneſs of life, tranquility of mind, and all ſorts of Commodities, than to ſee in their Houſes, that which they hate. A man who heretofore had his Mind full of* Jealouſie, *can no longer endure the company of his Wife, what aſſurance ſoever he has of her Chaſtity, after once he perceives her to be turn'd* Chriſtian; *and parts from her now whe her actions full of Modeſty have extinguiſh'd all ſuſpicions, wherewith he was heretofore mov'd. A* Father, *who of a long time*

(*d*) *Ap. c.* 3.

(*e*) P. 1. *pag.* 936.

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endur'd the diſobedience of his Heatheniſh Son, *reſolves to take from him the hope of ſucceeding him in his Inheritance, for* turning Chriſtian, *when at the ſame time, executing his Commands without murmuring. A* Maſter *that uſed his* Slave *gently, when his Carriage gave him ſome cauſe of diſtruſt, now puts him far from him, for being a* Chriſtian, *when he hath moſt aſſurance of his Fidelity. 'Tis committing a* Crime *to correct the diſorders of a Mans Life, by the motions of a Holy Converſion to the* Chriſtian Faith; *and the good which is produc'd by ſo happy a* Change, *works not ſo powerfully in the minds of Men, as the hatred they have conceived againſt us. Indeed this hatred is ſtrange, and when I conſider, that the name of* Chriſtian *only, makes it to be ſo, I would willingly know, how a name can be Criminal, and how a ſimple word can be Accuſed?* Thus was Chriſtianity wholly *infamous* amongſt the *Heathens*, contemn'd and deteſted by all, and where *Lies* were in credit, *Calumnies* and *Slanders* confirm'd and back'd by *Authority*, there was no other Crime but *Truth*. And 'twas theſe *Calumnies*, theſe *falſe Accuſations* invented to cry down the Chriſtian Religion, oblig'd *Tertullian* to write his *Apology*, wherein he declar'd to the World, that *Chriſtianity* was nothing like that, which the Heathens imagin'd it to be: That *Idolatry, Superſtition, Impiety, Cruelty, Treachery, Conſpiracies*, &c. was none of their *Doctrine*; but Condem'd and Deteſted by them; that theſe *Crimes* were only the *malicious inventions* of the *Heatheniſh Prieſts*, who finding themſelves unable to withſtand the *force of Chriſtianity*, had no other way to preſerve *themſelves* in *repute*, and the *People* in their *Error*, than by forming an ugly, odious and moſt horrid *Viſor*, a damnable Scheme of Religion; then holding this forth to the World, and crying out; *This is the Religion of the Chriſtians, theſe are their Principles; Behold their Ignorance, their Stupidity, their Prophaneneſs; Behold their Inſolence, their Villanies, a People unſufferable in a Commonwealth, Enemies to their Country and their Prince*: and thus Repreſenting it as *Monſtrous* as they pleas'd, they brought an *odium* upon as many as own'd that *name*, and Condemn'd them for *Follies* and *Crimes*, that were no where, but

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in their own *Imagination.* And 'twas not only in *Tertullian*'s time, that *Christianity* laid under *this scandal*; but also in after Ages. And therefore as for the vindication of the Christian Profession, he was forc'd to Apologize for his time, so did after him St. *Cyprian Arnobius*, and many other Ecclesiastical Writers; nay, and under Christian Emperors, the *Calumnies* of the *Heathens* yet being urg'd with much vigour and confidence, *Orosius* was oblig'd to write his History, and St. *Augustin* his *City of God*, in defence of the *Faith* and *Doctrine* of Christ. And now, when by the Propagation of Christianity, and the laborious Endeavours of her Professors, Heathenism was pretty well extinct; yet was not the Mouth of *Malice* stopp'd: the same *Calumnies* which had been invented by the *Infidels*, being taken up by *evil Christians*. No one going out from the Communion of the *Church* of Christ, but what did, by reviving *old Scandals*, and the addition of *fresh* ones, endeavour to make her *infamous*, and *blacken* her with such Crimes, as could be thought most convenient for rendring her *odious* to all. It being look'd on, by as many as ever *went out* of her, the best means to justifie their *Separation*, and to gain to themselves the credit of *Orthodox* Christians; to paint *her* out in all the *Antichristian* Colours, and represent her as *Hellish*, as wickedness could make her. 'Tis strange how much she suffered in this Point from the *Manichees*, and from the *Donatists*, and how much pains it cost Saint *Augustin*, to prove their *Accusations* to be meer *Calumnies*, principally intended to raise *prejudices* in the minds of the *People* against her; that so being convinc'd by these Hellish Artifices, of her teaching *unsound* and *prophane Doctrin*, *wicked Principles*, and *humane Inventions* instead of *Faith*; might never think of going to *her*, to learn the *Truth*; nor even so much as suspect *her* to be the *Church* of Christ. This, St. *Augustin* complains, was the chief cause of his continuing in the Errour of the *Manichees* so long; and that he impugn'd with so much violence this *Church*. And therefore, after he was come to the knowledge of the *Truth*, he discover'd this to the World for the undeceiving others, who were caught

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in the ſame ſnare, making it a part of his Confeſſions, (*Confeſſ. l. 6. c. 3. p. 1.*) *When I came to diſcover*, ſays he, *that —— I mingled Joy and Bluſhes, and was aſham'd, that I had now for ſo many years been barking and railing, not againſt the Catholick Faith, but only againſt the Fictions of my Carnal Conceits. For ſo temerarious and impious was I, that, thoſe things, which I ought firſt to have learned from them by enquiry, I firſt charg'd upon them by Accuſations; readier to impoſe Falſhoods, than to be inform'd of the Truth —— And thus I ſo blindly accuſed thy Catholick Church; now ſufficiently clear'd to me, that ſhe taught not the Opinions, I ſo vehemently perſecuted:* And this he did, deluded and deceiv'd by the *Manichees*. And now ſince 'tis certain, that this has not been the Caſe of Saint *Auguſtin* alone, but of as many almoſt, as have given ear to the *Deſerters* of *this Church*; nay, is at this day the Caſe of infinite numbers, who following that Great *Father*, when as yet in his *Errors*; *do not enquire, how this thing is believ'd or underſtood by her; but inſultingly oppoſe all, as if ſo underſtood, as they imagin; not making any difference betwixt that, which the Catholick Church teaches, and what they think ſhe teaches*; and ſo believing her to be guilty of as many *Abſurdities, Follies, Impieties, &c.* as the *Heathens* did of old: 'Tis evident there's as much need now of *Apologies*, as ever there was in *Tertullian*'s or Saint *Auguſtin*'s time: Not *Apologies* to vindicate what is really her *Faith* and *Doctrin*; but rather to clear her from ſuch *Superſtitions*, *Prophaneneſs*, and *Wicked Principles*, as are *maliciouſly* or *ignorantly* charged upon her. And tho' the number of Calumnies, the inſincerity of Adverſaries, the obſtinacy of a biaſs'd Education, render a Performance in this kind, a juſt Task for a *Tertullian*'s or St. *Auguſtin*'s Hand; yet becauſe I find no ſuch eminent Pen engag'd in this Deſign at preſent; and the ſhewing the *true Religion* in its *own Colours*, ſeems a Duty incumbent on every one, that's a Lover of *Truth*; I'le endeavour to pull off the *Vizor* from *ſuffering Chriſtianity*, and apologize for the *Catholick Faith*; that Faith, I mean, maintained by thoſe *Primitive Fathers*, with ſo much Vigour and Zeal; which being firſt planted in the *Head City* of the World

by St. *Peter*, hath been propagated throughout the Univerſe, and derived down to us by many Chriſtian Nations, in Communion with that See; under the Protection of the *Holy Ghoſt*, and the Charge of a *Chief Paſtor*, which beginning in that *Great Apoſtle*, has continued in a *Viſible Succeſſion* to theſe our days. This *Faith* it is, for which at preſent I deſign to make an Apology, which having been in all Ages violently oppos'd, does at this time moſt *wrongfully* ſuffer, under *Calumnies* and *falſe Imputations*. I'le endeavour therefore to ſeparate theſe *Calumnies* and *Scandals*, from what is *really* the *Faith* and *Doctrin* of that Church; I'le take off the *Black* and *Dirt* which has been thrown on her; and ſetting her forth in her *genuine* Complexion, let the World ſee, how much *fairer* ſhe is, than ſhe's *painted*; and how much ſhe's *unlike* that *Monſter*, which is ſhewn for her. And becauſe the *Members* of this *Church* are commonly known by the name of *Papiſts*; I think I cannot take a more ſincere, open, and compendious way, in order to the compleating of this Deſign, than by drawing forth a *double Character* of a *Papiſt*: The *one* expreſſing a *Papiſt* in thoſe very *Colours* as he is painted in the *Imagination* of the *Vulgar*, *Foul*, *Black*, and *Antichriſtian*; with the chief *Articles* of his *imagined Belief*, and *reputed Principles* of his Profeſſion. The *other* repreſenting a *Papiſt*, whoſe *Faith* and exerciſe of his *Religion*, is according to the *Direction* and *Command* of *his Church*. That ſo, theſe two being thus ſet together, their *difference* and *diſproportion* may be clearly diſcerned, and a diſcovery made, how *unlike Calumny* is from *Truth*; and how different a *Papiſt really is*, from what he's *ſaid to be*. The *former* Character is of a *Papiſt Miſrepreſented*; the *other*, of a *Papiſt Repreſented*. The former is a *Papiſt* ſo deform'd and monſtrous, that it juſtly deſerves the hatred of as many as own *Chriſtianity*; 'tis a *Papiſt*, that has diſturb'd this Nation now above an hundred years with Fears and Jealouſies, threatning it continually with Fire and Maſſacres, and whoſe whole Deſign has been, to rob the *Sovereign* of His Crown, and the *Subject* of his *Liberty* and *Property*. 'Tis a *Papiſt*, that is ſo abominable,

minable, ſo malicious, ſo unſufferable in any Civil Government, that, for my part, I deteſt him from my heart; I conceiv'd an hatred againſt him and all his, from my Education, when as yet a *Proteſtant*; and now, being a *Roman Catholick*, I am not in the leaſt reconcil'd to *him*, nor his *Principles*; but hate him yet worſe. I am ſo far from thinking the *Laws* too ſevere againſt *ſuch Popiſh Recuſants*, that I could wiſh a far greater ſeverity were executed againſt them, their Favourers, and all ſuch as make men ſo ſottiſhly Religious. And if to be a *Proteſtant*, nothing more be requiſite, than to *proteſt* againſt *ſuch Popery*, to hate and deteſt it; I think my ſelf, and all *Roman Catholicks*, as good *Proteſtants*, as any whatſoever throughout His *Majeſty*'s Dominions. And I dare engage, that not only as many *Roman Catholicks*, as under the name of *Papiſts*, have ſeverely ſmarted in this Nation, for being the Profeſſors of *ſuch kind of Popery*, but alſo, that all *Roman Catholick* Nations in the World ſhall ſubſcribe to the Condemnation of all *ſuch* Popiſh Principles and Doctrines, ſhall joyn with all good *Proteſtants* for the extinguiſhing it, with all that Profeſs or Practiſe it, and utter rooting it out from His *Majeſty*'s Three Kingdoms, and the whole Univerſe. The other *Papiſt* is one, that lives and believes what is preſcribed in the *Council of Trent*, in *Catechiſms* ſet forth by Catholicks, and other Spiritual Books, for the Direction and Inſtruction of all in their Communion; whoſe *Faith* and *Doctrine* I have here ſet down, with ſome Grounds and Reaſons of it, and will ſo leave it to Apologize for it ſelf. In drawing out the Character of the *former*, I have quoted no *Authors*; but have deſcrib'd him exactly according to the Apprehenſion I had of a *Papiſt*, fram'd by me when I was a *Proteſtant*; with the addition only of ſome few Points, which have been violently charged againſt me, by ſome intimate Friends of late, to ſhew the unreaſonableneſs of my Choice, after the quitting that Communion. The latter is wholly copied out from the *Papiſt*, that *I am now*; being the Sum of what I was taught, when reconcil'd to the Church of *Rome*, and which after ſixteen

years Converſation with men of that Communion, in hearing their Sermons, in being preſent at their Catechiſing, in reading their Books, and diſcourſing with them, I have found to be their *Doctrine*. I have done both, I hope, with Sincerity and Truth, and without Paſſion. For as my Endeavours have been, that my *Religion* ſhould loſe nothing by *Lies*, ſo neither do I deſire it ſhould gain by them. And did I but know of any thing in the following Papers, that has any relation to that *unchriſtian Artifice*, I would ſtrike it out immediately. And do here oblige my ſelf, upon information, either from Friend or Adverſary, to acknowledge the miſtake, as it ſhall be made appear, and make a publick Recantation. But it is time we ſhould ſee what theſe *Papiſts* are.

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PAPIST

Miſ-repreſented, and Repreſented.

1. *Of Praying to Images.*

A Papiſt Miſ-repreſented *Worſhips Stocks and Stones for Gods. He takes no notice of the* Second Commandment, *but ſetting up* Pictures, *and* Images *of* Chriſt, *the* Virgin Mary, *and other his Saints, he prays to them, and puts his Truſt and Confidence in them, much like as the Heathens did in their wooden Gods,* Jupiter, Mars, Venus, &c. *And for this reaſon, he erects ſtately Monuments to them in his Churches, adorns them ſumptuouſly, burns Candles, offers Incenſe, and frequently falls down proſtrate before them, and with his Eyes fix'd on them, cries out,* Help me *Mary*, aſſiſt me *Anthony*, remember me *Ignatius*.

A *Papiſt Repreſented*, believes it damnable, to Worſhip Stocks or Stones for Gods, to pray to *Pictures* or *Images* of *Chriſt*, the *Virgin Mary*, or any other Saints; as alſo, to put any Truſt or Confidence in them. He keeps them by him indeed, to preſerve in his Mind the Memory of the things repreſented by them; as People are wont to preſerve the Memory of their deceaſed Friends; by keeping their Picture. He is taught to uſe them, by caſting his Eye upon the *Pictures* or *Images*, and thence to raiſe his Heart to the *Prototypes*, and there to employ it in Meditation, Love, Thankſgiving,

Thankſgiving, Imitation, *&c.* as the Object requires: As many good Chriſtians, placing a *Deaths-head* before them, from the ſight of it, take occaſion to reflect often upon their laſt end, in order to their better preparing for it; or by ſeeing *old Time* painted with his *Fore-lock*, *Hour-Glaſs*, and *Syth*, turn their Thoughts upon the ſwiftneſs of *Time*, and that whoſoever neglects the *preſent*, is in danger of beginning then to lay hold, when ther's no more to come. Theſe *Pictures* or *Images* having this advantage, that they inform the Mind by *one glance*, of what in reading requires a *Chapter*, and ſometimes a *Volume*. There being no other difference between them, than that *Reading* repreſents *leiſurely* and by degrees; and a *Picture*, *all at once*. Hence he finds a convenience in ſaying his Prayers with ſome devout *Pictures* before him; he being no ſooner diſtracted, but the ſight of theſe recalls his wandring Thoughts to the right Object; and as certainly brings ſomething good into his Mind, as an *immodeſt Picture* diſturbs his Heart with naughtineſs. And becauſe he is ſenſible, that theſe holy *Pictures* and *Images* repreſent and bring to his mind *ſuch* Objects, which in his Heart he loves, honours, and venerates; he cannot but upon that account lave, honour, and reſpect the *Images themſelves*. And whoſoever loves their *Husband*, *Children*, or *Friend*, cannot but have ſome love and reſpect for their *Pictures*; and whoſoever loves and honours his *King*, will have ſome honour and eſteem for his *Image*: Not that he venerates any *Image* or *Picture* for any *Vertue* or *Divinity* believ'd to be in them, or for any thing that is to be Petition'd of them; but becauſe the Honour that is exhibited to *them*, is referr'd to the *Prototypes* which they repreſent. So that 'tis not properly the *Images* he honours, but *Chriſt* and his *Saints by the Images*: as it is not properly the *Images* or *Pictures* of Kings or Dukes we generally reſpect or injure; but by their *Images* or *Pictures* we reſpect or injure Kings or Dukes themſelves. All the Veneration therefore he expreſſes *before Images*, whether by kneeling, praying, lifting up the Eyes, burning Candles, Incenſe, *&c.*

'tis

'tis not at all done for the *Image*, but is *wholly* referr'd to the things repreſented, which he intends to honour by theſe Actions. And how, by *ſo doing*, he breaks the *Second Commandment*, he cannot conceive; for he acknowledges only *one God*, and to him alone gives Sovereign Honour; and is ſo far from honouring *Images* as Gods, that for any ones ſatisfaction, he is ready to break or tear a *Crucifix*, or other *Image* whatſoever, into a thouſand pieces and caſt them into the Fire. And what reſpect he ſhews them, ſeems to him no more injurious to any of the *Commandments*, than 'tis for a Chriſtian to love and honour our *Neighbour*, becauſe he bears the *Image* of God in his *Soul*; to kiſs and eſteem the *Bible*, becauſe it *contains* and *repreſents* to him *God's Word*; or to love a good *Preacher*, becauſe he *minds* him of his *Duty*; all which *reſpects* do not at all derogate from God Almighty's Honour; but are rather Teſtimonies of our greater Love and Honour of him, ſince, for his ſake, we love and eſteem every thing, that has any reſpect or relation to him.

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2. *Of Worſhipping Saints.*

HE *makes Gods of* Dead men, *ſuch as are departed hence, and now are no more able to* hear *or* ſee *or* underſtand *his Neceſſities. And tho' God be ſo good, as to invite all to come unto him, and to apply themſelves to their only and infinite Meadiator*, Jeſus Chriſt: *yet ſo ſtupid is he, that neglecting, and, as it were, paſſing by both God and his only Son, and all their Mercies, he betakes himſelf to his*

HE believes, there's only *One* God, and that 'tis a moſt damnable *Idolatry* to make Gods of Men, either *living* or *dead*. His *Church* teaches him indeed, and he believes, that *it is good and profitable to deſire the Interceſſion of the Saints reigning with Chriſt in Heaven*; but that they are either *Gods*, or his *Redeemers*, he is no where taught; but deteſts all ſuch Doctrine. He confeſſes

Saints *and there pourring forth his Prayers, he confides in them as his* Mediators *and* Redeemers, *and expects no Bleſſing, but what is to come to him by their Merits, and through their Hands: and thus, without ſcruple or remorſe, robs God of his Honour.*

confeſſes, that we are all redeem'd by the Blood of *Chriſt* alone, and that he is our *only Mediator* of *Redemption*: but as for *Mediators* of *Interceſſion*, (that is, ſuch as we may deſire lawfully, to *pray for us*) he does not doubt, but 'tis acceptable to God, we ſhould have many. *Moſes* was *ſuch a Mediator* for the *Iſraelites*; *Job* for his three friends; *Stephen* for his Perſecutors. The *Romans* were thus deſir'd by St. *Paul* to be his *Mediators*; ſo were the *Corinthians*, ſo the *Epheſians*; ſo almoſt every *ſick* man deſires the *Congregation* to be his *Mediator*; that is, to be remember'd in their Prayers. And ſo he deſires the *Bleſſed* in Heaven to be his *Mediators*; that is, that they would *Pray to God for him.* And in *this*, he does not at all neglect *coming to God*, or rob him of his honour; but directing all his Prayers up to *him*, and making *him* the *ultimate Object* of all his Petitions, he only deſires ſometimes the *Juſt on Earth*, ſometimes *thoſe in Heaven*, to joyn their Prayers to his, that ſo the number of *Petitioners* being encreaſed, the *Petition* may find better acceptance in the ſight of God. And this is not to make them *Gods*, but only *Petitioners to God*; tis not to make them his *Redeemers*, but only *Interceſſors to his Redeemer*; he having no hopes of obtaining any thing, but of God *alone*, by and through the Merits of Chriſt; for which he deſires the *Saints* in Heaven, and *good men* on Earth, to offer up their Prayers with his; the Prayers of the *Juſt* availeth much before God. But now, how the Saints in Heaven *know* the Prayers and Neceſſities of ſuch, who addreſs themſelves to them, whether by the Miniſtry of Angels, or in the Viſion of God, or by ſome particular Revelation, 'tis no part of his *Faith*, nor is it much his concern it ſhould be determin'd.

Ep. ad { *Rom.* *Cor.* *Eph.* }

For

For his part he does not doubt, but that God, who acquainted the *Prophets*, with the knowledge of things, that were yet to come many hundred years after; that inform'd *Elijah* of the King of *Syria*'s Counsel, tho' privately resolved on in his Bedchamber, and at a distance; (*2 Kings 6.* 12.) can never want means of letting the *Saints* know the desires of those who beg their *intercession* here on Earth: Especially since our Saviour tells us, that *Abraham* heard the Petitions of *Dives*, who was yet at a *greater* distance, even in *Hell*: and told him likewise the manner of his living, while as yet on Earth. Nay, since 'tis generally allow'd, that even the very *Devils* hear those desperate wretches, who call on them: why should he doubt; that Saints want this Priviledge, in some manner granted to sinful men, and to wiched spirits; who, tho' departed this life, are not so properly *dead*, as translated from a mortal life, to an immortal one; where enjoying God Almighty, they lose no Perfections which they enjoy'd, while on Earth; but possess all in a more *eminent* manner, having more *Charity*, more *Love*, and being more acceptable to God than ever; becoming like Angels; and as these offered up their Prayers for *Jerusalem* and the Cities of *Judah*, (*Zach.* 1. 12.) so undoubtedly they likewise *fall down before the Lamb, having every one of them Harps and golden Vials full of Odours, which are the Prayers of the Saints*, Apoc. 5. 8.

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3. *Of Addressing more Supplications to the* Virgin Mary *than to Christ.*

HE *believes the* Virgin Mary *to be much more powerful in Heaven than Christ, and that she can* Command *him to do what she thinks good: And for this reason he honours her much more than*

HE believes it damnable to think the *Virgin Mary* more powerful in Heaven than Christ: Or that she can in any thing *Command* him. He honours her indeed, as one that was

he does her Son, or God the Father; for one Prayer he says to God, saying ten to the Holy Virgin.

chosen to be *Mother of God*, and *Blessed amongst all Women*: And believes her to be most acceptable to God, in her Intercession for us: But owning her still as a *Creature*, and that all she has of Excellency or Bliss, is the *Gift of God*, proceeding from his meer *Goodness*. Neither does he at any time say even so much as *one* Prayer to *her*, but what is directed *more principally* to *God*; being offered up as a Thankful Memorial of Christ's Incarnation, and an acknowledgment of the *Blessedness of Jesus the Fruit of her Womb*. And this without imagining that there's any more dishonouring of God in his reciting the *Angelical Salutation*, than in the first pronouncing it by the Angel *Gabriel* and *Elizabeth*: Or that his frequent Repetition of it is any more an idle Superstition, than it was in *David* to repeat the same Words over twenty times in the 136th. *Psalm*.

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4. *Of Paying Divine Worship to Relicks.*

HE *believes a kind of Divinity to remain in the* Relicks *of his reputed Saints, and therefore adores their rotten Bones, their corrupted Flesh, their old Rags, with* Divine *Honour; kneeling down to them, kissing them, and going in Pilgrimage to their Shrines and Sepulcres. And he is so far possess'd with a conceited Deity lying hid in those* senseless Remains, *that he foolishly believes, they work greater Miracles, and raise more to Life, than ever Christ himself did.*

HE believes it damnable to think there's any Divinity in the Relicks of Saints, or to adore them with Divine Honour, or to pray to their rottten Bones, old Rags, or Shrines, or that they can work any strange Cures or Miracles, by any hidden Power of their own. But he believes it good and lawful to keep them with a Veneration, and give them a Religious *honour and respect*. And this he thinks due to them, inasmuch as knowing himself

himſelf oblig'd to reſpect and honour God Almighty from his Heart; he looks upon himſelf alſo oblig'd to reſpect and honour every thing that has any particular *Relation* to him: But this with an *inferiour* Honour; as the *Jews* did to the Ark, to the Tables of the Law, to *Moſes*'s Rod, to the Temple, to the Prieſts: So we generally allow to the *Bible*, becauſe it contains *Gods Word*; to the *Church*, becauſe it is *Gods Houſe*; to Holy Men and Prieſts, becauſe they are *Gods Servants*. And ſo he does to *Relicks*, becauſe they appertain to *Gods Favourites*; and, being inſenſible things, are yet very ſenſible *Pledges* and lively *Memorials* of Chriſt's Servants, dead indeed to us, but alive with him in Glory. And more eſpecially, becauſe God himſelf has been pleas'd to honour them, by making them *Inſtruments* of many evident *Miracles*, he has viſibly work'd by them; as is manifeſt upon undeniable Record. And this, he believes, as eaſie for God Almighty now, and as much redounding to the Honour of his Holy Name, as it was in the *Old Law* to work ſuch miraculous Effects by *Moſes*'s *Rod*, by *Gideon*'s *Trumpets*, by *Elias*'s *Mantle*, after he was taken up into Heaven, (2 *Kings* 2. 14.) *Eliſeus*'s *bones*, (2 *Kings* 13. 21.) and infinite other ſuch like *inſenſible Things*: and alſo in the *New Law*, by the *Hem* of his own Garment, (*Mat.* 9. 21.) by the *Shadow* of St. *Peter*, (*Acts* 5. 15.) by the *Napkins* and *Handkerchiefs*, that had but touched the Body of St. *Paul*, caſting out Devils, and curing Diſeaſes, (*Acts* 19. 12.) and ſuch like. And thus by having a Veneration and Reſpect for theſe, he honours God: And does not doubt, but that they that contemn and profane theſe, do the like to God; as much as they did, who profan'd the *Bread of Propoſition*, the *Temple*, and *Veſſels* that belong'd to it.

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5. *Of the Euchariſt.*

HE *believes it lawful to commit Idolatry, and*

HE believes it unlawful to commit Idolatry; and

makes it his daily practiſe, to Worſhip and Adore a Breaden God; *giving Divine Honour to theſe poor, empty Elements of Bread and Wine. Of theſe he asketh pardon for his Sins; of theſe he deſires Grace and Salvation; theſe he acknowledges to have been his* Redeemer *and Saviour, and hopes for no good, but what is to come to him by means of theſe* Houſhold Gods. *And then for his Apology he alledges ſuch groſs Contradictions, ſo contrary to Senſe and Reaſon, that whoſoever will be a* Papiſt, *muſt be no man: Fondly believing, that what he adores, is no Bread or Wine, but* Chriſt *really preſent under thoſe Appearances; and thus makes as many* Chriſts, *as many* Redeemers, *as there are* Churches, Altars, *or* Prieſts. *When according to God's infallible Word, there is but* one *Chriſt, and he not on Earth, but at the right hand of his* Father *in Heaven.*

moſt damnable to worſhip or adore any *Breaden God*, or to give Divine Honour to any Elements of Bread and Wine. He worſhips only one God, who made Heaven and Earth, and his only Son Jeſus Chriſt our Redeemer; who, being in all things equal to his Father, in Truth and Omnipotency, he believes, made his Words good, pronounc'd at his laſt Supper; really giving his Body and Blood to his Apoſtles: the Subſtance of Bread and Wine, being by his powerful Words changed into his own Body and Blood; the *Species* only or Accidents of the Bread and Wine remaining as before. The ſame he believes of the moſt holy Sacrament of the *Euchariſt*, conſecrated now by Prieſts; That it really contains the Body of Chriſt, which was deliver'd for us; and his Blood, which was ſhed for the Remiſſion of Sins. Which being there united with the *Divinity*, he confeſſes *Whole Chriſt* to be preſent. And *him* he adores and acknowledges his *Redeemer*, and not any Bread or Wine. And for the believing of this *Myſtery*, he does not at all think it meet for any Chriſtian to appeal from Chriſt's *Words*, to his own *Senſes* or *Reaſon*, for the examining the truth of what he has ſaid; but rather to ſubmit his *Senſes* and *Reaſon* to *Chriſt's Words* in the obſequiouſneſs of Faith. And that being a Son of *Abraham*,

ham, 'tis more becoming him to believe as *Abraham* did, promptly, with a Faith *ſuperiour* to all *Senſe* or *Reaſon*, and whether *theſe* could never lead him. With *this Faith* it is, he believes every *Myſtery* of his Religion, the *Trinity*, *Incarnation*, *&c.* With *this Faith* he believes Chriſt to be *God*, though to Senſes he ſeem'd nothing but *Man*. With *this* he believes, that what deſcended upon our *Saviour* at his Baptiſm in *Jordan*, was really the *Holy Ghoſt*, though *Senſes* or *Reaſon* could diſcover it to be nothing but a *Dove*. With *this* he believes, that the *Man* that *Joſhua* ſaw ſtanding over againſt him, with his Sword drawn, (*Joſh.* 5. 13.) and the three Men that *Abraham* entertain'd in the Plains of *Mambre*, (*Gen.* 18.) were really and ſubſtantially *no Men*; and that notwithſtanding all the information and evidence of *Senſe*, from their Colour, Features, Proportion, Talking, Eating, and many others, of their being *Men*; yet, without any diſcredit to his Senſes, he really believes they were no ſuch thing, becauſe *God's Word* has aſſured him of the contrary. And with *this Faith* he believes Chriſt's *Body and Blood* to be really preſent in the Bleſſed Sacrament, though, to all appearance, there's nothing more than Bread and Wine. Thus, not at all hearkning to his *Senſes* in a matter where *God* ſpeaks, he unfeignedly confeſſes, That he that made the World of Nothing by his ſole Word; that cured Diſeaſes by his Word; that raiſed the Dead by his Word; that expell'd Devils; that commanded the Winds and Seas; that multiplied Bread; that changed Water into Wine by his Word, and Sinners into Juſt Men, cannot want Power to *change* Bread and Wine into his own Body and Blood by his *ſole Word*. And this without danger of multiplying his Body, of making as many Chriſts as Altars, or leaving the right-hand of his *Father*. But only by giving to his Body a *ſupernatural* manner of *Exiſtence*; by which, being left without *extenſion* of Parts, and rendred *independent* of Place, it may be one and the ſame in many places at once, and whole in every part of the Symbols, and not obnoxious to any corporal contingencies. And this kind of Exiſtence is no more than what, in a manner

ner, he beſtows upon ever *Glorified Body*: Than what his own Body had, when born without the leaſt violation of his Mothers Virginal Integrity: when he roſe from the Dead out of the Sepulchre, without removing the Stone: When he entred among his Diſciples, the Doors being ſhut. And though he cannot underſtand how this is done, yet he undoubtedly believes that God is able to do more than he is able to underſtand.

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6. *Of Merits and Good Works.*

HE believes Chriſt's Death and Paſſion to be ineffectual, and inſignificant, and that he has no dependence upon the Merits of his Sufferings, or the Mercy of God, for the obtaining Salvation; but that he is to be ſaved by his own Merits, and Good Works. And, for this reaſon, he is very zealouſly buſie in Faſting, in Whipping himſelf, in Watching, in going in Proceſſion, in wearing Hair-ſhirts, and uſing a thouſand ſuch like Mortifications; and having done this, he thinks himſelf not at all beholden to God for his Salvation, and that to give him Heaven, will be no Favour: It being now his due, upon the account of his own Meritorious Atchievements, without any God-a-merey to Chriſt his Paſſion, or his Maker's Goodneſs.

HE believes it damnable to ſay, That Chriſt's Death an Paſſion is ineffectual and inſignificant: And, that 'tis the Doctrine of Devils to believe, that he has no dependence for his Salvation up the the Merits of Chriſt's Sufferings, or the Mercy of God; but only upon his own Merits and God Works. 'Tis his Faith to believe, that of our ſelves we are not ſufficient ſo much as to think a good thought, that the Grace by which we are juſtified, is given us purely *gratis* upon the account of Chriſt's Merits; moreover, that no Man, how juſt ſoever, can merit any thing either in this Life or in that to come, independent on the Merits and Paſſion of Jeſus Chriſt. Nevertheleſs, that through the Merits of Chriſt, the Good Works of a Juſt Man

Man proceeding from Grace, are so acceptable to God, that through his *Goodness* and *Promise*, they are truly *Meritorious* of Eternal Life. And this he has learned from the Apostle, (2 *Tim.* 4. 8.) where he is taught, that there is a Crown of Justice, which our Lord, a just Judge, will render at the last day, not only to St. *Paul*, but also to all those that shall have fought a good fight, and consummated their course, kept the Faith, and lov'd his coming. Knowing therefore, that at the day of Judgment he is to receive *according to his Works:* He endeavours by *good Works to make his Vocation and Election sure.* And in following this Counsel, he thinks he no more offends against the fulness of the Merits of Christ's, or God's Mercy, than the Apostle does in giving it.

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7. *Of Confession.*

HE believes it part of his Religion to make Gods of Men; foolishly thinking that these have Power to forgive Sins. And therefore as often as he finds his Conscience oppress'd with the guilt of his Offences; he calls for one of his Priests, who are commonly more wicked than himself, and falling down at his Feet, he unfolds to him the whole state of his Soul; and having run over a Catalogue of his Sins, he asks of him pardon and forgiveness. And what is most absurd of all, he is so fillily stupid, as to believe, That if his Ghostly Father, *after he has heard all his Villanies in his ear,*

HE believes it damnable in any Religion to make Gods of Men. However, he firmly holds, That when Christ, speaking to his Apostles, said, (*Joh*, 20. 21.) *Receive ye the Holy Ghost, whose Sins you shall forgive, they are forgiven; and whose Sins you shall retain, they are retained:* He gave to them, and their Successors, the Bishops and Priests of the *Catholick Church*, Authority to absolve any truly penitent Sinner from his Sins. And God having thus *given them the Ministry of Reconciliation*, and made *them Christ's Legates*, (2 Cor. 5. 18,

19;

does but pronounce three or four Latin *words, making the Sign of the* Croſs *with two Fingers and a Thumb over his* Head, *his Sins are forthwith forgiven him, although he had never any thoughts of amendment, or intention to forſake his wickedneſs.*

19, 20.) *Chriſt's Miniſters, and the Diſpenſers of the Myſteries of Chriſt*, and given them *Power to looſe on Earth whatſoever was to be looſed in Heaven*; (Mat. 18. 18.) He undoubtedly believes, that whoſoever comes to them making a ſincere and humble *Confeſſion* of his Sins, with a firm purpoſe of amendment, and a hearty reſolution of turning from his evil ways, may from them receive *Abſolution*, by the Authority given them from Heaven, and not doubt but God ratifies above, the Sentence pronounced in that Tribunal, *looſing in Heaven whatſoever is thus looſed by them on Earth.* And that whoſoever comes without the due Preparation, without a Repentance from the bottom of his heart, and real intention of forſaking his Sins, receives no benefit by the *Abſolution*; but addeth ſin to ſin, by a high contempt of God's Mercy, and abuſe of his Sacraments.

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8. *Of Indulgences.*

HE *believes, that his Holy Father the* Pope *can give him leave to commit what Sins he pleaſes. Eſpecially if he can make him a Preſent of a round ſum of Money, he never need doubt of obtaining an* Indulgence *or* Pardon *for himſelf and his Heirs for ever, for all ſorts of Crimes or Wickedneſs, he, or any of his Poſterity may have convenience of falling into. And having this Commiſſion in his Pocket, un-*

HE believes it damnable to hold, That the *Pope*, or any other Power in Heaven or Earth, can give him leave to commit any Sins whatſoever: Or, that for any ſum of Money he can obtain any *Indulgence* or *Pardon* for Sins that are to be committed by him, or his Heirs, hereafter. He firmly believes, That no Sins can be forgiven, but by a *true and hearty Repentance*: But that ſtill

der Popes Broad-Seal, he may be confident that Chriſt will confirm and ſtand to all that his Vicar *upon Earth has granted, and not call him to any account for any thing he has done, although he ſhould chance to die without the leaſt remorſe of Conſcience or Repentance for his Sins.*

ſtill there is a *Power* in the *Church* of granting *Indulgences*, which concern not at all the *remiſſion of Sins* either Mortal or Venial; but only of ſome temporal Puniſhments remaining due after the *Guilt* is remitted. So that they are nothing elſe, but a *Mitigation* or *Relaxation*, upon juſt Cauſes, of *Canonical Penances*, which are, or may be enjoyn'd by the *Paſtors* of the Church, on penitent Sinners, according to their ſeveral degrees of demerit. And this he is taught to be grounded, on the judiciary Power, left by Chriſt in his *Church*; of *binding or looſing:* whereby Authority was given to erect a *Court of Conſcience*, to aſſign Penalties or releaſe them, as Circumſtances ſhould require. And this Authority he knows Saint *Paul* plainly own'd; (2 *Cor.* 2. 6.) where he decreed a Penance; *Sufficient* (ſays he) *to ſuch Man, is this Puniſhment*: And, (2 *Cor.* 2. 10.) where he releaſed one; *For your ſake* (ſpeaking of the Penance injoyn'd the Inceſtuous *Corinthian*) *I forgave it, in the Perſon of Chriſt.* And what *Mony* is given at any time on this account, concerns not at all the *Pope's* Coffers, but is by every one given as they pleaſe, either to the Poor, to the Sick, to Priſoners, *&c.* whereſoever they judge it moſt Charity. And though he acknowledges many abuſes have been committed in *Granting* and *Gaining Indulgences*, though the default of ſome particular Perſons; yet he cannot imagine how theſe can be in Juſtice charg'd upon the *Church*, to the prejudice of her Faith and Doctrine; eſpecially ſince he has been ſo careful in the retrenching of them: As may be ſeen by what was done in the Council of *Trent*, *Dec. de Indulg. cum poteſtas.*

9. Of Satisfaction.

HE believes very injuriously of Christ's Passion, being persuaded, that his sufferings and Death were not sufficiently satisfactory for our Sins; but that it is necessary for every one to make Satisfaction *for themselves. And for this end, after he has been at Confession, the Priest injoyns him a* Penance; *by the performance of which, he is to* satisfie *for his offences; and thus confidently relying upon his own* Penitential Works, *he utterly evacuates Christ's* Passion; *and though he professes himself a Christian, and that Christ is his Saviour; yet by his little trusting to him, he seems to think him to be no better, than what his* Crucifix *informs him, that is, a meer* Wooden *one.*

HE believes it damnable, to think any thing injuriously of *Christ's Passion.* Nevertheless he believes, that though *Condign Satisfaction* for the Guilt of Sin, and the Pain Eternal due to it, be proper only to *Christ* our Saviour; yet that Penitent sinners being Redeemed by *Christ*, and made his Members, may in some measure *satisfie* by Prayer, Fasting, Alms, *&c.* for the *Temporal Pain*, which by order of God's Justice sometimes remains due, after the *Guilt* and the *Eternal Pain* are remitted. So that trusting in *Christ* as his Redeemer, he yet does not think that by *Christ's* sufferings, every *Christian* is discharg'd of his particular Sufferings; but that every one is to suffer something for himself, as St. *Paul* did, who by *Tribulations*, and in *suffering* in his *own flesh*, did *accomplish those things that wanted of the Passions of Christ*; and this not only for *himself*, but for the *whole Church* (*Coloss.* 1. 24.) and this he finds every where in *Scripture*, viz. People admonish'd of the greatness of their Sins, doing Penance in *Fasting*, *Sackcloth and Ashes*, and by *voluntary* austeritie-, endeavouring to satisfie the Divine Justice. And these *Personal Satisfactions* God has sufficiently also minded him of, in the Punishment of *Moses*, *Aaron*, *David* and infinite others; and even in the Affiictions sent by God

God upon our own Age, in *Plagues, Wars, Fires, Perſecutions, Rebellions*; and ſuch like: Which, few are ſo Atheiſtical, but they confeſs, to be ſent from Heaven for the *juſt chaſtiſements* of our Sins; and which we are to undergo, notwithſtanding the *Infinite Satisfaction* made by *Chriſt*, and without any undervaluing of it. Now being thus convinc'd of ſome *Temporal Puniſhments* being due to his Sins, he accepts of all Tribulations, whether in Body, Name or Eſtate, from whenceſoever they come, and with others of his own chuſing, offers them up to God, for the diſcharging this debt, ſtill confeſſing, that his Offences deſerve yet more. But theſe penitential Works he is taught to be no otherwiſe *ſatisfactory*, than as joyned and apply'd to that *Satisfaction*, which Jeſus made upon the *Croſs*; in vertue of which *alone*, all our good Works find a grateful acceptance in God's ſight.

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10. *Of Reading the Holy Scripture.*

HE *believes it part of his Duty to think meanly of the* Word of God, *to ſpeak irreverently of the* Scripture; *to do what he is able, to leſſen the repute of it, and bring it into diſgrace. And for this end he ſays it is* obſcure, *full of* ambiguous *Expreſſions*, *plain* Contradictions, *not fit to be read by the* Vulgar, *nor to be Tranſlated into Vulgar Languages: And without reſpect to* Chriſt *or his* Apoſtles *prophanely Preaches, that no ten Books in the World has done ſo much miſchief to Chriſtianity as this one: And under a vain*

HE believes it damnable in any one to think, ſpeak or do any thing irreverently towards the *Scripture*; or by any means whatſoever to bring it into diſrepute or diſgrace. He holds it in the higheſt Veneration of all Men living, he profeſſes it to be the *Dew of Heaven*, *Oracles of God*, *Fountain of Eternal Life*; that to prophane it, is to incur the guilt of Damnation: and that we are rather bound to loſe our lives, than concur any way to its prophanation. 'Tis true, he

pretence of preventing farther Inconveniencies, endeavours to deprive all of this Spiritual Comfort, of this Divine Food, of this Heavenly Light, that ſo being kept in darkneſs, *they may be alſo preſerv'd in* ignorance, *and damned eternally.*

does not think it fit, to be read generally by all, without Licence, or in the *Vulgar Tongues*: Not for any diſreſpect to it; But, 1. Becauſe he underſtands, that *private Interptetation* is not proper for the *Scripture*, (2 *Pet.* 1. 20.) 2. Becauſe that in the Epiſtles of Saint *Paul* are *certain things hard to be underſtood, which the unlearned and unſtable deprave, as alſo the reſt of the Scriptures, to their own Perdition* (2 Pet. 3. 16. 3. Becauſe God hath given only *ſome to be Apoſtles, ſome Prophets, other ſome Evangeliſts, and other ſome Paſtors and Doctors*, (Epheſ. 4. 11.) For theſe Reaſons, he is taught that 'tis not convenient for the *Scripture* to be read *indifferently* by all Men, but only by ſuch as have expreſs Licenſe, and good Teſtimony from their *Curates*: that they are *humble, diſcreet* and *devout* Perſons; and ſuch as are willing to obſerve directions in the peruſing this *Sacred Volume*; that is, take notice of all Godly Hiſtories, and imitable examples of Humility, Chaſtity, Obedience, Mercy to the Poor, *&c.* and all ſuch places as are apt to provoke and ſtir up the hatred of Sin, fear of God's Judgments, love of Vertue, *&c.* and in all *Hard, Obſcure* and *Diſputable* Points, to refer all to the Arbitrement of the *Church*, to the judgment of thoſe, whom God hath appointed *Paſtors and Doctors*: Never preſuming to contend, controul, teach, or talk of their *own Senſe* and *Phanſie* in deep Queſtions of Divinity, and *high Myſteries* of Faith; but expecting the Senſe of *theſe* from the *Lips of the Prieſt who ſhall keep knowledg, and from whoſe Mouth they ſhall require the Law*, (*Mal.* 2. 7.) And this Caution is uſed, leſt that the *Scripture* coming into the Hands of a preſuming ſort of proud, curious and contentious People, he abuſed and perverted; who make it their Buſineſs to enquire into Dogmatical, Myſtical, High and Hidden Secrets of God's Counſels; into *Predeſtinatton, Reprobation, Election, Preſcience* and other ſuch

ſuch *incomprehenſible Myſteries*; and upon the preſumption of I know not what *Spirit*, immediately become *Teachers*, *Controllers*, and *Judges of Doctors*, *Church*, *Scriptures* and all; and acknowledging no Authority left by Chriſt, to which they are to ſubmit; under pretence of *Scripture* and *Gods Word*, make way for all ſort of *Prophaneneſs*, *Irreligion*, *and Atheiſm*. So that 'tis not for the preſerving *Ignorance*, he allows a reſtraint upon the reading the *Scriptures*, but for the preventing a *blind*, *ignorant Preſumption*. And that it may be done to *edification*, and not to *deſtruction*, and without caſting the *holy to dogs*, *or pearls to ſwine*.

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11. *Of Apocryphal Books.*

HE *believes it lawful to make what* Additions *to Scripture his Party thinks good*; *and therefore takes no notice of the ancient* Canon *approved by the Apoſtles and Primitive Chriſtians*; *but allows* equal *Authority to the Books of* Toby, Judith, Eccleſiaſticus, Wiſdom *and the* Macchabees, *as to the other part of the* Scripture; *although theſe were always rejected by the* Jews, *never extant in the* Hebrew *Copy*, *and expreſly condemned by St.* Jerome, *as* not Canonical, *and never admitted by the* Church, *but only of late Years in ſome of their Synods*, *which made theſe* Innovations *contrary to the Senſe of their Anceſtors*.

HE believes it damnable to *add* any thing to the Scripture. And yet allows the Books of *Toby*, *Judith*, *Eccleſiaſticus*, *Wiſdom*, *Macchabees*, to be *Canonical*: becauſe the *Church* of Chriſt has declar'd them *ſuch*; not only in theſe latter Ages; but even in the Primitive Times. Saint *Greg. Nazianz.* acknowledg'd them *Canonical*, (*Orat. de SS. Macc.*) who lived in the Year 354. Alſo St. *Ambroſe*, (*lib. de Jacob. & vit. beat.*) *An.* 370. *Innocentius* I. (*Ep. ad Exup.*) They were alſo received by the Third Council of *Carthage*, *Anno* 419. which approv'd all theſe Books as *Canonical*,

Can.

Can. 47. and was ſubſcrib'd by St. *Auguſtine*, and confirm'd in the Sixth General Synod, (*Auguſt. lib.* 2. *Doct. Chriſt. c.* 8.) So that to him 'tis of little concern, whether they were ever in the *Hebrew Copy*; the *Canon* of the *Church* of *Chriſt* being of much more Authority with him, than the *Canon* of the *Jews*; He having no other aſſurance that the Books of *Moſes*, and the four Goſpels, are the true *Word* of God, but by the *Authority* and *Canon* of the *Church*. And this he has learn'd from that great Doctor St. *Auguſtine*, who declares his mind plainly in this caſe, ſaying. *That he would not believe the Goſpel, except the Authority of the Catholick Church moved him thereunto*, (*cont. Ep. Fundam. c.* 4.) Now he is well ſatisfied, that many doubted whether theſe Books were *Canonical* or no; and, amongſt others, S. *Jerome*; becauſe the *Church* had not then declar'd them ſo. But ſince the *Churches Declaration*, no *Catholick* ever doubted; no more than of other Books, *viz.* of the *Epiſtle to the Hebrews*, the *Epiſtle of S. James*, the *ſecond of S. Peter*, the *ſecond and third of S. John*, *S. Jude's Epiſtle*, and the *Apocalypſe*: All which were for many years after the Apoſtles time, doubted of; but afterwards declared and received as *Canonical*. This he finds St. *Jerome* expreſly confeſſing of himſelf, *viz. That for ſome time the Book of* Judith *ſeemed to him Apocryphal*; to wit, till the *Council of Nice* declar'd it otherwiſe; (*Præf. in Judith.*) The like he affirms of St. *James's Epiſtle*; that it was doubted of by many, for ſeveral years; but *paulatim tempore procedente meruit authoritatem: By little and little in proceſs of time it gain'd Authority*, (*de viris illuſ. verb. Jacobus.*) For this reaſon, he matters not, what Books have been reputed *Apocryphal* by ſome, and for ſome years: But only what Books are *Receiv'd* and *Declar'd* by the *Church*, *Canonical*, in what year, and at what time ſoever. For believing that the *ſame Spirit of Truth* aſſiſts her in *all Ages*; he looks upon himſelf equally oblig'd to receive her *Definitions* of the Year 419. as of any of the precedent Years: It not being poſſible for Chriſt to fail of his *Promiſe*, or the Holy Ghoſt to *err* or *miſguide* the *Church* in *that* Year, more than in *any other*.

12. *Of*

12. *Of the Vulgar Edition of the Bible.*

HE *makes no Conſcience of* abuſing *the* Scripture *and perverting it, for the maintenance of his Errors and Superſtitions. And therefore, though he dares not altogether lay it by; leſt he ſhould, by ſo doing, loſe all claim to Chriſtianity: Yet he utterly diſapproves it, as it is in its genuine Truth and Purity, and as allowed in the Church of* England; *and crying this down, he believes it unlawful to be read by any of his Communion. And then puts into their Hands another Volume, which in its Frontiſ-piece bears the Title indeed of the* Word of God, *with the names of the* Books *and* Chapters; *but in the context of it, is ſo every where full of Corruptions, Falſifications, and intollerable Abuſes, that it almoſt every where belies its* Title, *and is unfit for any one, who profeſſes himſelf a Chriſtian.*

HE believes it a damnable ſin, to *abuſe the Scripture*, or any ways to pervert it, for the maintenance of Errours or Superſtitions; and thinks himſelf oblig'd, rather to lay down his life, than concur to, or approve of, any ſuch Falſifications or Corruptions, prejudicial to *Faith* or *Good Manners*. For this reaſon, being conſcious, that in all Ages there has been ſeveral *Copies* of this ſacred Volume, quite different from the *Originals* in many places, either through the *miſtake* of the *Tranſcribers*, or *malice* of others, endeavouring by this means to gain credit to their new Doctrines: He is commanded not to receive all Books indifferently for the *Word of God*, that wear that *Title*; but only ſuch as are approv'd by the *Church*, and recommended to her as *Legitimate*. And ſuch is that, he daily uſes, commonly known by the name of the *Vulgar Tranſlation*; which has been the principal of all other *Latin Copies* in all *Ages*, ſince the primitive times; much commended by S. *Auguſtine*; and never altered in any thing, but once heretofore by the holy Studies of S. *Hier*. And twice or thrice ſince, being review'd by Authority, and purg'd of ſuch miſtakes,

ſtakes, as in length of time, had crept in by Tranſcribers or Printers faults: And that *this Tranſlation* is moſt pure and incorrupt, as to any thing concerning matter of *Belief*, or differences in *Religion*, is not only the Doctrine of *his Church*; but alſo the Sentiment of many Learned Men of the *Reformation*, who approve *this Verſion*, and prefer it before any other *Latin* one whatſoever. *Beza* in his Preface to the *New Teſtament*, Anno 1559. blames *Eraſmus* for rejecting it. *Paulus Fagius* cries out againſt all that diſallow it, (*Cap.* 4. *Verſ. Lat. Paraphr. Chald.*) *Ludovicus de Dieu*, with admiration confeſſes it to be moſt *Faithful*, (*in Not. ad Evang. Præf.*) *Caſaubon* prefers it before the *Greek Text* now in uſe; and acknowledges that it agrees with the *ancient Manuſcripts*, (*in Not ad Evang. & Act.*) *Grotius* profeſſes to the World, that he highly eſteems it, for that it contains no erroneous Opinions, and is very Larned; (*nulla dogmata inſalubria continent, & multum habet in ſe eruditionis, Præf. Annot. in vet. Teſt.*) And for this reaſon, he refers his *Annotatations* generally to *this Tranſlation*, as he declares himſelf. So that, ſeeing this *Verſion* is deliver'd to him with the approbation of his *whole Church*, and is commended by moſt Learned Adverſaries; he thinks he has great reaſon to receive it, and that he may peruſe it, without any danger that can come to him, from any *Corruptions* or *Falſifications*. And becauſe he has not the like aſſurance of the *Engliſh Tranſlation*, allow'd by *Proteſtants*, or any other made ſince the *Reformation*, by any of that Perſwaſion; but ſees, that there has been almoſt as different *Tranſlations* made and Publiſh'd by theſe, as there has been Men of different Humours, different Spirits, and different Intereſts; whereof none have ever approv'd the *Verſions* of any of the reſt; but cry'd out againſt, and Condemn'd them, of many *Alterations*, *Additions*, *Detractions*, *and Forgeries*, *Bucer* and the *Oſiandrians* exclaiming againſt *Luther*; *Luther* againſt *Munſter*; *Beza* againſt *Caſtaleo*; *Caſtaleo* againſt *Beza*; *Calvin* againſt *Servetus*; *Illyricus* againſt *Calvin* and *Beza*. Our *Engliſh Miniſters* againſt *Tindal* and his Fellows: And this, not upon the account of ſome over-

overſights, or light miſtakes, or the following of different Copies; but accuſing one another of being *Abſurd* and *Senſeleſs*, in their *Tranſlations*; of *obſcuring* and *perverting* the meaning of the *Holy Ghoſt*, of *Omiſſions* and *Additions*, of *perverting* the Text in eight hundred forty and eight places; of *corrupt* and *falſe Tranſlations*; all which in expreſs Terms, has been charg'd by great Abettors of the *Reformation* againſt a *Bible* yet us'd in *England*, and ordered to be read in all Churches by Queen *Elizabeth*, and to be ſeen in the Abridgment of a Book deliver'd by certain *Miniſters* to King *James*, pag. 11, 12. in Mr. *Burge's Apology* Sect. 6. Mr. *Broughton's Advertiſement* to the Biſhops. And in Doctor *Reynold's* refuſing before the King at *Hampton-Court*, to ſubſcribe to the *Communion-Book*, becauſe it warranted a *corrupt* and *falſe Tranſlation of the Bible*. For theſe, and ſuch other reaſons, he is commanded not to read any of theſe Tranſlations; but only that, which is recommended to him by the *Church*.

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13. *Of the Scripture as a Rule of Faith.*

HE *believes it lawful*; *nay, that it is his obligation to undervalue the* Scripture, *and take from it that* Authority, *which Chriſt gave it. For whereas Chriſt left this to the World, as the* Rule of Faith, *and as a* Sacred Oracle, *from whence all his Followers might be inſtructed in the Precepts of a good Life, learn all the* Myſteries *of their* Faith, *and be reſolved in all dif-*

HE believes it damnable to undervalue the *Scripture*, or take from it the *Authority* given it by Chriſt. He gives it all reſpect due to the *Word of God*; he owns it to be of greateſt *Authority* upon Earth, and that it is capable of leading a Man to all *Truth*, whenſoever it is rightly underſtood. But to any one that *miſunder-*

ficult and doubtful Points of Religion: *He is taught flatly to deny all this, and to believe that the* Scripture *is not capable of deciding any one point of* Controverſie, *or reconciling the different Sentiments of Men in* Religion: *And thus demeans himſelf towards the* Word of God, *in a manner moſt unbecoming a Chriſtian.*

ſtands it, and takes it in any other ſenſe, than what was intended by the *Holy Ghoſt*; he believes it to ſuch an one, to be *no Spripture*, *no Word of God*; that to ſuch an one, it is *no Rule of Faith*, nor *Judge of Controverſies*. And that what he thinks to be the *Doctrine* of Chriſt, and *Command* of Heaven, is nothing but his *own Imagination* and the *Suggeſtion* of the Devil. And ſince, by the Experience of ſo many thouſand *Hereſies* ſince our Saviour's time, all pretending to be grounded on *Scripture*, he finds that almoſt every *Text* of the *Bible*, and even thoſe that concern the moſt *Eſſential* and *Fundamental* Points of the *Chriſtian Religion*, may be interpreted ſeveral ways, and made to ſignifie things *contrary* to one another; and that while thus *contrary* meanings are by ſeveral Perſons drawn from the *ſame Words*; the *Scripture* is altogether *ſilent*, without diſcovering *which* of all thoſe Senſes is *that* intended by the *Holy Ghoſt*, and leading to Truth, and which are Erroneous and Antichriſtian: He is taught to believe, that the *Scripture alone* can be no *Rule* of *Faith* to any *Private* or *Particular* Perſon; not that there is any thing wanting on the *Scripture-ſide*; but becauſe no *Private* Perſon can be certain, whether amongſt all the *ſeveral* meanings *every Text* is obnoxious to, that which he underſtands it in, is the *Right*, or *no*. And without this *certainty of Truth*, and *ſecurity from Errour*, he knows there's nothing capable of being a *Rule*.

14. *Of the Interpretation of Scripture.*

HE *believes that his* Church *which he calls* Catholick, *is above the* Scripture; *and prophanely allows to her an uncontrollable* Authority *of being* Judge *of the* Word of God. *And being fondly abuſed into a diſtruſt of the* Scriptures, *and that he can be certain of nothing, even of the* Fundamentals *of Chriſtianity, from what is delivered in them, though they ſpeak never ſo plainly; he is taught to rely wholly upon* this Church, *and not to believe one word the* Scripture *ſays, unleſs his* Church *ſays it too.*

HE believes, that the *Church* is not above the *Scripture*; but only allows *that Order* between them, as is between the *Judge* and the *Law*. And is no other, than what generally every *Private Member* of the *Reformation* challenges to himſelf, as often as he pretends to *decide* any *Doubt* of his own, or his Neighbour in Religion, by *interpreting the Scripture*. Neither is he taught at all to diſtruſt the *Scripture*, or not to relie on it; but only to diſtruſt his *own private Interpretation* of it, and not to relie upon his *own Judgment*, in the *Reſolution* of any *Doubt* concerning *Faith* or *Religion*, though he can produce ſeveral *Texts* in favour of his *Opinion*. But in all ſuch Caſes he is commanded to recur to the *Church*; and having learnt from her, the ſenſe of all ſuch Texts; how they have been underſtood by the whole Community of Chriſtians, in all Ages ſince the Apoſtles; and what has been their *Receiv'd Doctrine*, in ſuch doubtful and difficult Points; he is oblig'd to ſubmit to this, and never preſume, on his own *Private Sentiments*, however ſeemingly grounded on *Reaſon* and *Scripture*, to Believe or Preach any *New Doctrine oppoſite* to the *Belief of the Church*; but as he receives from her the *Book*, ſo alſo to receive from her the *ſenſe of the Book*: With a Holy Confidence, that ſhe that did not cheat him in delivering a *Falſe Book* for the *True one*, will not

cheat him in delivering a *False* and *Erroneous sense* for the *True one*; her *Authority*, which is *sufficient* in the one, being *not less* in the *other*: And his own *Private Judgment*, which was *insufficient* in the *one*, that is, in finding out the *True Scripture*, and discerning it from all other Books; being as incapable and insufficient in the *other*, that is, in certainly discovering the meaning of the Holy Ghost, and avoiding all other *Heterodox* and *Mistaken Interpretations*.

15. *Of Tradition.*

HE *believes the* Scriptnre *to be* imperfect: *And for the supplying of what he thinks* Defective *in it, he admits Humane* Ordinations, *and* Traditions *of Men*; *allowing* equal *Authority to* these, *as to the* Scriptures themselves; *thinking himself as much oblig'd to submit to these, and believe them with Divine Faith, as he does, whatsoever is written in the* Bible, *and confessedly spoken by the Author of all Truth, God himself. Neither will he admit of any one to be a Member of his Communion, altho' he undoubtedly believes every Word that's written in the* Scripture; *unless he also assents to these* Traditions, *and gives as great credit to them as to the* Word of God, *although in that, there is*

HE believes, the *Scripture* not to be *imperfect*, nor to want Human *Ordinations*, or *Traditions* of Men, for the supplying any Defects in it: Neither does he allow the *same* Authority to *these*, as to the *Word of God*; or give them equal credit or exact it of others, that desire to be admitted into the Communion of his Church. He believes no *Divine Faith* ought to be given to any thing, but what is of *Divine Revelation*; and that nothing is to have place in his *Creed*, but what was taught by *Christ* and his *Apostles*; and has been believ'd and taught in all Ages by the *Church* of God, the Congregation of all True Believers, and has been so deliver'd down to him through

all

not the leaſt footſtep of them to be found.

all Ages. But now, whether that which has been ſo delivered down to him, as the Doctrine of *Chriſt* and his Apoſtles, has been by *Word of Mouth*, or *Writing*; is altogether indifferent to him; he being ready to follow, in this point, as in all others, the command of S. *Paul*, that is, To *ſtand faſt, and hold the Traditions he has learn'd, whether by Word, or by Epiſtle*, (2 *Theſſ.* 2. 15.) And to look upon any one as *Anathema, that ſhall preach otherwiſe than he has* (thus) *received*, (*Gal.* 1. 9.) So that, as he undoubted holds the *Scripture* to be the *Word of God*, penn'd by Prophets and Apoſtles, and inſpired by the Holy Ghoſt, becauſe in all Ages, from *Moſes* to *Chriſt*, and from *Chriſt* to this time, it has been ſo Taught, Preach'd, Believ'd and Deliver'd ſucceſſively by the Faithful; and never ſcruples the leaſt of the truth of it; nor ſticks to aſſent to it, with a ſtedfaſt and *Divine Faith*: although they are not, nor have not at any time been able, to prove what they have thus taught, and deliver'd, with one *Text of Scripture*. In the like manner, is he ready to receive and believe, all that this *ſame Congregation* has, together with the *Bible*, in all Ages ſucceſſively, without interruption, Taught, Preach'd, Believ'd and Deliver'd *as the Doctrine of Chriſt* and his *Apoſtles*; and aſſent to it with *Divine Faith*; juſt as he does to the *Bible*; and eſteems any one *Anathema*, that ſhall Preach otherwiſe than he has thus receiv'd. And although ſome may ſeriouſly endeavour to convince him, that ſeveral Points of Faith, and other Religious Practiſes, which he has thus receiv'd and believes, are not the Doctrine of *Chriſt*, nor Apoſtolical Inſtitutions, but rather Inventions of Men, and Leſſons of Antichriſt, and ſhould produce ſeveral Texts of Scripture for the proving of it: He is not any thing ſurpriz'd at it: As well knowing, that he that follows not this Rule, of *Believing all to be of Chriſt, that has been univerſally taught and believ'd as ſuch; by the Church of Chriſt; and of underſtanding the Scripture in the ſame ſenſe, in which it has in all Ages, been underſtood by the ſame Church*; may very eaſily frame as many *Creeds* as he pleaſes, and make

Chriſt

Chriſt and his Apoſtles ſpeak what ſhall be moſt agreeable to his *Humour*, and ſuit beſt with his *Intereſt*, and find plain proofs for all: And make no more difficulty in producing *Scripture* againſt Chriſt's *Doctrine*, than the *Jews* and the *Devil* did againſt Chriſts *Perſon*, who never wanted their *Scriptum eſt*; (*It is written*;) when 'twas neceſſary to carry on their deſigns. And if there were any thing in theſe ſort of Arguments, to make him doubt of the truth of any *Point* of Doctrine, thus receiv'd; he thinks it might make him call in queſtion the Truth of the *Scripture* and the *Bible* it ſelf, as ſoon as any thing elſe. They all ſtanding upon the ſame foundation of the Church's Tradition, which, if it fail in one, leaves no ſecurity in any.

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16. *Of Councils.*

He believes that the Faith *of his Church may receive new* Additions *every day*: *And that he is not only oblig'd to believe what* Chriſt *taught, and his* Apoſtles; but *alſo every Definition or Decree, of any* General-Council *aſſembled by the Command of the Pope. So that as often as any thing is iſſued out, by the Authority of any of theſe* Church-Parliaments, *and order'd to be believ'd; he thinks himſelf under pain of Damnation, immediately bound to receive it; and having added it to his* Creed, *to aſſent to it with as*

HE belives that the *Faith* of his Church can receive no *Additions*; and that he is oblig'd to believe nothing, beſides that which *Chriſt* taught and his *Apoſtles*; and if any thing contrary to this, ſhould be defin'd and commanded to be believ'd, even by ten thouſand *Councils*, he believes it *damnable* in any one to receive it, and by ſuch Decrees, to make *Additions* to his *Creed*. However, he maintains the Neceſſity and Right of *General Councils* lawfully Aſſembled; whoſe buſineſs

it

Firm, Stedfaſt and Divine a Faith, as if it had been Commanded by Chriſt himſelf, and Decreed in the Conſiſtory of Heaven. And by this means he never comes to. underſtand *his* Religion *or know what he is to* Believe: *but by the continual* Alterations, Additions, Diminutions, Interpretations, *th ſe of Councils he is pr ſerv'd in a* neceſſary Confuſion; *and though he changes often, yet he fondly thinks himſelf always the ſame.*

it is, not to coin *new Articles* of *Faith*, or deviſe *Freſh Tenets*; but only, as often as any *Point* of Receiv'd Doctrine is impugned or call'd in queſtion; to debate the matter; and examine, what has been the Belief of all Nations (who are there preſent in their Prelates) in that Point. And this being agreed on, to publiſh and make known to the World, which is the *Catholick Doctrine*, left by Chriſt and his Apoſtles; and which the *new broach'd Error*. And by this means to prevent the loſs of infinite numbers of Souls, which might otherwiſe be deluded; and carried away after new inventions; not being capable by their own knowledge and abilities to diſtinguiſh betwixt *Truth* and *Falſhood*, and diſcover the ſubtilties of every crafty *Deceiver*. And in this caſe he believes that he is oblig'd to ſubmit, and receive the Decrees of ſuch a *Council*; the Paſtors and Prelates there preſent, being by Chriſt and his Apoſtles appointed, for the deciſion of ſuch Controverſies. They having the *care* of that *flock* committed to them, *over which the Holy Ghoſt has made them Overſeers to feed the Church of God*, (*Act.* 20. 28.) and to *watch* againſt thoſe Men, who ſhould ariſe *from among themſelves, ſpeaking perverſe things to draw Diſciples after them*, (*ib. Verſ.* 30.) And *he* having receiv'd *Command*, as likewiſe the *whole flock* of Chriſt, to *obey their Prelates, and to be ſubject to them, who watch, and are to render an account for their ſouls*, (*Heb.* 13. 17.) with an aſſurance, that, *He that heareth them, heareth Chriſt; and he that deſpiſeth th m deſpiſeth Chriſt*, (*Luk.* 10. 16.) And withal being taught, that as this way of the

Antients

Antients of the Church and Prelates meeting, in case of any danger threatning their Flock, or any new Doctrine arising; was the means instituted by *Christ*, and practised by the *Apostles*, in the first planting of the Church, for the preventing *Schisms*, and preserving *Unity* among the Faithful, and that they should *speak and think the same thing, and be perfectly joyn'd together in the same mind, and same judgement*, (1 Cor. 1. 10.) So it ought to be the means in all succeeding Ages, for the preventing *Divisions*, and conserving *Unity* among the *Faithful*. And that therefore, as that Controversie concerning the *necessity of Circumcision*, (*Act.* c. 15.) arising in the Apostles time, was not decided by any *Private Person*, nor even by *Paul* and *Barnabas*, who nevertheless, had receiv'd the *Holy Ghost*, and one would have thought, might have pretended to the *Spirit* and a heavenly *Light*; but by a *General* Meeting of the *Apostles* and *Elders* of the *Church* at *Jerusalem* who were *consulted* by *Paul* and *Barnabas about this question*. So *all other Disputes and difficulties of Religion* arising in *succeeding Ages*, ought to be referr'd to the *Successors* of the *Apostles* (whose Charge, Dignity and Office to continue to the end of the World, though they are dead in Person) who are to *consider of the matter*, (*Act.* 15. 6.) as the *Apostles* did; while *all the Multitude keeps silence*, (*Vers.* 12.) without any one *presuming* on any *Learning*, *Gifts*, *Vertue*, *Prayers or Inspiration*, to intermeddle in the *Dispute*, or put an end to the *Question*: This being none of their business or obligation, but only with all *Patience* and *Humility* to expect the *Determination* of their *Prelates* and *Elders*, and receive it with the same expressions, as those *Good Christians* did heretofore, who *rejoyce for the consolation*, (*Act.* 15. 31.) And unless this, that the *Apostles* did and their *Obsequious flock*, be taken as a *Patern* in all Ages, for the ending such like difficulties: he believes 'tis impossible that *Believers should stand fast with one spirit, with one mind*, (*Phil.* 1. 27.) and *be not carried away with divers and strange Doctrines*, (*Heb.* 13. 9.)

17. *Of*

17. *Of Infallibility in the Church.*

HE *believes that the Paſtors and Prelates of his Church are* infallible, *and that like ſo many Divine Oracles, or p tty Familiar Deities, they are exempt from* Error, *and cannot deceive. But this eſpecially, when they are met together in a* General Council: *It being a main part of his Faith, That then they are ſecure from all miſtake; and that it is as impoſſible for them to decline either to the right-hand or to the left, in any of their Definitions and Decrees, as it is for God to leave Heaven, and become the Author of lies. Thus fondly believing theſe to be aſſiſted with a neceſſary* Infallibility *like Gods, whom their Ignorance, ill Example and Debauch'd Lives, to a true Conſiderer, ſcarce ſpeak to be Men. As if God Almighty did ſo blindly throw his Benefits and Graces amongſt his Creatures, that none ſhould have a more powerful aſſiſtance of God's Truth and Infallible Spirit, than thoſe in whom there was leaſt of God to be found.*

HE believes that the Paſtors and Prelates of his Church are *Fallible*; that there is none of them, but may fall into Errors, Hereſie and Schiſm, and conſequently are ſubject to miſtakes. But that the whole Church can fail, or be deceiv'd in any one Point of Faith, this he believes impoſſible; knowing it to be built on *better Promiſes*; ſuch as ſecure her from all *Error*, and danger of *Prevarication*. Her *Foundation* being laid by Chriſt, *againſt which the gates of hell ſhall not prevail*, (Matt. 16. 18.) The *Power* that protects her, being *Chriſt* himſelf; *Behold, I am with you all days*, (Matth. 28. 20.) The *Spirit* that *Guides* and *Teaches* her, being the *Comforter* the *Holy Ghoſt*; *who ſhall teach her all things, and ſuggeſt to her all things that Chriſt has ſaid to her*, (*Joh.* 14. 26) The *time* that ſhe is to be thus *protected, taught* and *aſſiſted*, being not only while the *Apoſtles* lived, or for the firſt three, four

or five hundred years next after; but *for ever*, to the end of the World, *Behold, I am with you all days*, (Matt. 28. 20.) *He will give you another Paraclete, that he may abide with you for ever*, (*Joh.* 14. 16.) And the thing, that she is to be thus taught to the end of the World, being *all truth*: *He shall teach you all truth*, (*Joh.* 16. 13.) Now being assured by these *Promises*, that the *Church* of Christ shall be taught all Truth by the special assistance of the Holy Ghost, to the end of the World; he has Faith to believe, that Christ will make his *Words* good; and that his *Church* shall never fail, nor be corrupted with Antichristian Doctrine, nor be the Mistress of *Errors*; but shall be taught all Truth, and shall teach all Truth to the Consummation of things; and that *whosoever hears her, hears Christ: And whosoever despiseth her, despises Christ; and ought to be esteemed as an Heathen or a Publican*, (*Matt.* 18. 17.) The like assistance of the Holy Ghost, he believes to be in all *General Councils*, which is the *Church representative*: (as the *Parliament* is the *Representative* of the Nation:) by which they are specially Protected from all *Error*, in all Definitions and Declarations in matters of *Faith*. So that what the Apostles pronounc'd concerning the Result of their Councils; (*Act.* 15. 28.) *It hath seemed good to the Holy Ghost, and to us*; he does not doubt, may be prefix'd, to all the *Determinations* in Point of *Faith*, Resolv'd on, by any *General-Councils lawfully* Assembled since that time, or to be held to the Worlds end: The *Assistance* being to extend as far as the *Promise*. And though 'tis possible that several of the *Prelates* and *Pastors* in such an *Assembly*, as also many others in Communion with the Church of Christ, should at other times, either through *Pride* or *Ignorance*, prevaricate, make Innovations in Faith, teach erroneous Doctrines, and endeavour to draw numbers after them; yet he is taught, that this does not at all argue a *Fallibility* in the *Church*; nor prejudice her *Faith*, but only the *Persons*, that thus unhappily fall into these Errors, and cut themselves off from being Members of the

Mystical

Myſtical *Body* of Chriſt upon Earth: Whilſt the *Belief* of the Church remains pure and untainted; and experiences the truth of what St. *Paul* foretold, that *Grievous wolves ſhall enter in among you, not ſparing the flock: Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away Diſciples after them,* (*Act.* 20. *v.* 29, 30.) Which as it prov'd true even in the Apoſtles time, by the fall of *Nicholas* and his followers, as alſo of ſeveral others: So it has been verified in all Ages ſince, by turbulent and preſuming Spirits broaching new Doctrines, and making *Separations* and *Schiſms*: But this without caſting any more aſperſion on the *Church* or *Congregation* of the *Faithful*, than the fall of *Judas* did on the *Apoſtles*; or the Rebellion of *Lucifer* on the Hierarchy of *Angels*; which was no more than that ſuch wicked and preſuming Spirts *went out* from amongſt them, and were *expell'd* their Communion, as unworthy. Neither does it reflect at all on the Churches *Authority*, or make the Truth of her Doctrine queſtionable to him; that many of her Eminent Members, Doctors, Prelates and Leading Men, have been, or are, great and enormous *ſinners*, infamous for their *Pride*, *Covetouſneſs*, or other *Vices* whatſoever; The *Promiſes* of God's *continual and uninterrupted Aſſiſtance* to his Church, being not to be fruſtrated by the wickedneſs of ſuch particular Men, though in great Dignities. Theſe *Promiſes* being made ſurer to her, than ever to the *Jewiſh Church*: Which nevertheleſs ſtood firm in her *Authority*, and the *Delivery of Truth*, notwithſtanding, the frequent *Idolatry* of the People, *Nadab* and *Abihu*'s (Conſecrated Prieſts) offering *ſtrange fire*: *Corah*, *Dathan*, and *Abiram*'s making a great *Schiſm*, and the ſins of *Moſes* and *Aaron*, and other her High-Prieſts in all ſucceeding Ages. Nay though all things touching Religion and Vertue were in a manner run to decay, in our Saviour's time, both in *Prieſts* and *People*; yet did he maintain the *Authority* of the *Jewiſh Church*, and command all to be Obedient, and ſubmit to thoſe who had the ſuperiority; without call-

ing in queſtion their Authority, or doubting of the reaſonableneſs of their Commands. *The Scribes and Phariſees* (ſays he, *Mat.* 23. 2.) *ſit in Moſes's Chair: All therefore, whatſoever they bid you obſerve, that obſerve and do: But do ye not after their works.* If therefore God's *ſpecial Aſſiſtance* was never wanting to the *Church* of the *Jews*, ſo as to let it fail in the *Truth* of its *Doctrine*, or its *Authority*; notwithſtanding the Pride, Covetouſneſs, Cruelty, Impiety, Idolatry, of many of her *Levites*, *Elders*, *Prieſts* and *High Prieſts*, Why ſhould not he believe the ſame of the *Church* of *Chriſt*, which, as St. *Paul ſays*, *is built on better Promiſes*: and that it remains entire in the *Truth* of her *Doctrine*, and her *Authority*, notwithſtanding the viciouſneſs of many of her *Governours*? Eſpecially, ſince he's in a manner confident, that there has been nothing ſo infamous acted by any *Prieſts*, *Prelates*, *Popes* or others, ſince Chriſt's time, but what may be fellow'd, nay, was out-done by the *Prieſts of the Jews*.

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18. *Of the Pope.*

HE believes the Pope *to be his* great God, *and to be far above all the* Angels. *That Chriſt is no longer* Head *of the* Church, *but that this* Holy Father *hath taken his place*; *and that whatſoever he Orders, Decrees or Commands, is to be received by his* Flock, *with the ſame reſpect, ſubmiſſion and awe, as if Chriſt had ſpoken it by his mouth. For that his* Holineſs *having once receiv'd the* Tripple-Crown *on his Head, is now no more*

HE believes the *Pope* to be none of his God, neither Great nor *Little*; that he is not above the *Angels*, but only a *Man*. He believes that *Chriſt*, as he is *ſupreme Maſter*, *Governour* and *Lord* of all Created things, ſo alſo of his *Church*, of which he acknowledges him to be the *Founder* and *Head*. But as notwithſtanding this *Lordſhip* and *Headſhip* of Chriſt over all things, every *Father* of a *Family* owns himſelf

to be look'd upon as a Man, *but as* Christ's Vicar, *whose Office it is to Constitute and Ordain such things as Christ forgot, when he was upon Earth, not throughly considering, what would be the Exigencies of his* Flock *in future Ages. And for this intent, he is assisted with a certain* Mysterious Infallibiliiy; *such as hides it self, when he is upon his own* Private Concerns, *exposes him to all the Designs, Cheats, Malice, and Machinations of his Enemies, and lets him be as easily overseen, as imprudent, as silly as his Neighbours. But when he comes into his* Chair, *to hear any* Publick Business, *then it begins to appear, and protects him from all* Mistake *and* Errors; *and he becomes immediately full of the* Holy Ghost, *though he had the Devil and all Villanies and Wickedness in him just before.*

self to be *Master* of it under Christ; every petty *Commander* of a Ship, styles himself *Master of it under God*; and every Prince, King and Emperor is confessed *supreme Lord and Governor* of his Dominions *under God*. So also he believes that there is a *Pastor, Governour* and *Head* of *Christ's Church* under *Christ*; to wit, the *Pope* or *Bishop* of *Rome*, who is the *Successor* of St. *Peter*, to whom Christ committed the care of his *Flocks*; (and who hath been follow'd now by a *Visible Succession* of above 250 Bishops: Acknowledg'd as such in all past Ages by the Christian World). And now believing the *Pope* to enjoy this Dignity, he looks upon himself oblig'd to shew him that Respect, Submission and Obedience, which is due to his Place; (a thing which no body can in Reason or Conscience deny to any one in *Rule*, or *that* has any *Superiority*. Neither does he doubt but God assists those, who have this *Charge*, with a *particular helping Grace*, such as has a special respect to the *Office* and *Function*, more than to the *Person*. Such was given to all the *Prophets*, when they were sent to *Preach*: Such to *Moses*, when he was *made God to Pharaoh*, (*Exod.* 7. 1.) Such to the *Seventy Elders*, when God *taking of the Spirit*

of

of Moſes, gave it unto them, and conſtituted them *Judges.* Such to *Caiphas,* who in Council, propheſied of the Death of Chriſt, which St. *John* aſcrib'd not to his *Perſon,* but to his *Office* of *High-Prieſt:* (John. 11. 51.) *And this* ſpake *he not of himſelf, but being High Prieſt that year; he Propheſied, that Jeſus ſhould die for that Nation.* By Priviledge of his *Office,* uttering a *Truth,* which he himſelf never meant. With ſuch like *helping Grace* he doubts not but God generally aſſiſts the *Paſtors* of the *New law,* and more eſpecially the *High-Prieſt,* for the *Good* of the whole *Flock.* And therefore though he were as wicked as *Caiphas,* yet he is ready to tender him all *reſpect* due to his *Function,* and obey him in every thing concerning the *Exerciſe* of his *Charge,* not for any conſideration of his *Perſon,* but meerly for the *Office,* he bears: It being the Duty of a *good Son* to *Obey* his *Father,* and of a *Loyal Subject* his *King;* and never to queſtion their *Authority,* or diſreſpect them in their *Office,* though for ſome particular Vices, they may have little reſpect for their *Perſons.* In this manner is he ready to behave himſelf towards his *Chief Paſtor,* with all Reverence and Submiſſion, never ſcrupling to receive his *Decrees* and *Definitions,* ſuch as are iſſued forth by his Authority, with all their due circumſtances, and according to *Law,* in the concern of the whole *Flock.* And this whether he has the aſſiſtance, of a *Divine Infallibity,* or no: which, tho' ſome allow him, without being in a *General Council,* yet he is ſatisfied, 'tis only their *Opinion,* and not their *Faith,* there being no Obligation from the *Church* of aſſenting to any ſuch Doctrine. And therefore, as in any Civil government, the Sentence of the *Supreme Judge* or *Higheſt Tribunal,* is to be *Obey'd,* tho' there be no aſſurance of *Infallibility* or *Divine Protection* from Error or Miſtake: So is he taught, ſhould be done to the Orders of the *Supreme Paſtor,* whether he be *Infallible* or no.

19. *Of*

19. *Of Diſpenſations.*

He believes, that the Pope *has Authority to* diſpence *with the Laws of God; and abſolve any one from the obligation of keeping the Commandments. So that, if he has but his* Holy Fathers *leave, he may confidently* diſſemble, lie, *and* forſwear *himſelf in all, whatſoever he pleaſes, and never be in danger of being call'd to an account at the* laſt day; *eſpecially if his* Lying *and* Forſwearing *was for the common good of the* Church: *there being then a* ſure Reward *prepar'd for him in Heaven, as a recompence of his good Intentions and heroick Atchievements. And if at any time he ſhould chance to be catch'd in the management of any of theſe Publick and* Church-concerns, *and being obnoxious to* Penal *Laws, ſhould have Sentence of Death paſs'd on him; he has liberty at his laſt hour on the* Scaffold *or* Ladder, *to make a Publick Deteſtation of all ſuch Crimes, to make Proteſtations of his* Innocence; *to call God to witneſs, that he dies unjuſtly;*

HE believes, that the *Pope* has no Authority to *diſpenſe* with the *Law* of God; and that there's no *Power* upon Earth can *abſolve* any one from the Obligation of keeping the Commandments; or give leave to *Lie*, or *Forſwear*; or make, that the breaking of any the *leaſt* Divine Precept, ſhall not be accountable for, at the day of Judgment. He is taught by his *Church* in all Books of Direction, in all Catechiſms, in all Sermons, that every *Lie* is a Sin; that to call God to witneſs to an *Untruth* is *damnable*; that it ought not be done to ſave the whole World; that whoſoever does it, either for his own *Perſonal* account, or for the Intereſt of *Church* or *Pope*, or whatſoever elſe, muſt of neceſſity anſwer for it, at the laſt day, and expect his portion with the Devil and his Angels, if unrepented: and that no one can give leave for *Lying*, *Perjury*, or *committing* any Sin; or even pre-

tend

and that as he is immediately to appear before the Supreme Judge, he knows no more of any ſuch deſigns, and is as clear from the guilt of them as the Child unborn. And this tho' the Evidence *againſt him be as clear as noon day, tho' the* Jury *be never ſo* Impartial, *and the* Judge *never ſo* Conſcientious. *For that he having taken the* Sacrament *and* Oath *of* Secreſie, *and receiv'd* Abſolution *or a* Diſpenſation *from the* Pope, *may then* Lie, Swear, Forſwear, *and* Proteſt *all that he pleaſes, without ſcruple, with a good Conſcience, Chriſtian-like, Holily and Canonically.*

tend to it, unleſs it be the Devil himſelf, or ſome devilliſh *Miniſters* of his, ſuch as he deteſts in his heart, and utterly abominates. And in conſequence to this he believes, that whoſoever at the hour of his death, denies any Crime, of which he is guilty, and proteſts himſelf to be innocent, when he is not ſo; can have no hope of Mercy: but departing out of this World, an enemy to God and the Truth, ſhall infallibly be receiv'd as ſuch in the next; and dying with a *Lie* in his mouth, can expect no reward, but from the Father of Lies. And this, whatſoever his Crime was, whether incurred by an undertaking for *Mother Church*, or no; and whatſoever his Pretences for the denial of the Truth were, whether *Abſolutions, Diſpenſations*, the *Sacrament*, or *Oath of Secreſie*, or whatſoever elſe: nothing of theſe being capable of excuſing him in *Lies* or *Perjury*, or making them to be *Innocent*, and not diſpleaſing to God. Nor indeed did he ever hear of theſe ſo much talk'd on, *Diſpenſations* and *Abſolutions*, from any Prieſts of his *Church*, either in Sermons or Confeſſions; he never read of them in his Books and Catechiſms; he never ſaw the Practiſe of them in any of his *Communion*; it having been their Cuſtom ever ſince *Oaths* were firſt devis'd againſt them, rather to ſuffer the loſs of their Goods, Baniſhments, Impriſonments, Torments, and Death it ſelf, than *Forſwear* themſelves, or Proteſt the leaſt Untruth. And 'tis not out of the memory of man, that ſeveral might have ſaved their Eſtates

Eſtates and Lives too, would they have ſubſcrib'd to, and own'd but *one Lie*; and yet refus'd it; chuſing rather to die infamouſly, than prejudice their Conſcience with an *Untruth*. So that it ſeems a great Myſtery to him, that thoſe of his Profeſſion, ſhould have Leave and *Diſpenſations* to Lie and Forſwear themſelves at pleaſure, and yet that they ſhould need nothing elſe but *Lying* and *Perjury*, for the quiet enjoyment of their Eſtates, for the ſaving their Lives, for the obtaining Places of higheſt Command and greateſt Dignity; ſuch as would be extraordinarily advantagious for their Cauſe and the Intereſt of their Church. And yet that they ſhould generally chuſe rather to forego all theſe ſo conſiderable Conveniences, than once *Lie* or *Forſwear* themſelves. And is it not another great Myſtery, that theſe *Diſpenſations* for Lying and Swearing ſhould be according to the *Receiv'd Doctrine* of his *Church*; and yet that he, or any of his Communion, were never inſtructed nor inform'd of any ſuch Diabolical Point? nay, had never come to the knowledge of it, had it not been for the Information receiv'd from ſome Zealous Adverſaries, ſuch as relate either meerly *upon Truſt*, or elſe ſuch as have receiv'd a *Diſpenſation* of Lying from the Devil, that they might charge the like Doctrine on the Church of *Rome* and the *Pope*.

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20. *Of the Depoſing Power.*

HE *believes that the Pope has Authority to* diſpenſe *with his* Allegiance *to his* Prince; *and that he needs no longer be a* Loyal *Subject, and maintain the Rights, Priviledges and Authority of his* King, *than the* Pope *will give*

THIS no part of his *Faith* to believe; that the *Pope* has *Authority* to diſpenſe with his *Allegiance* to his Sovereign, or that he can *Depoſe Princes* upon any account whatſoever; giving leave to their Subjects to take up

him leave. And that if this Mighty Father *think fit to thunder out an* Excomunication *againſt him, then he ſhall be deem'd the Beſt Subject and Moſt Chriſtan, that can firſt ſhed his Prince's Blood, and make him a* Sacrifice *to* Rome: *and he's but ill rewarded for his pains, who, after ſo Glorious an Atchievement, has not his Name placed in the Calendar, and he Canoniz'd for a Saint. So that there can be no greater Danger to a King, than to have* Popiſh *Subjects, he holding his Life amongſt them, only at the* Pope's *pleaſure.*

Arms againſt them, and endeavour their ruin. He knows that *Depoſing* and *King-killing* Power has been maintain'd by ſome *Canoniſts* and *Divines* of his *Church*, and that it is, in their *Opinion* lawful, and annex'd to to the Papal Chair. He knows likewiſe that ſome *Popes* have endeavour'd to act according to *this* Power. But that this Doctrine appertains to the *Faith* of his *Church*, and is to be believ'd by all of that *Communion*, is a malicious *Calumny*, a downright *Falſity*. And for the truth of this, it ſeems to him a ſufficient Argument, that for the few Authors that are Abettors of this Doctrine, there are of his Communion three times the number, that publickly diſown all ſuch *Authority*; beſides ſeveral *Univerſities* and *whole Bodies* that have ſolemnly condemn'd it; without being in the leaſt ſuſpected of their *Religion*, or of denying any Article of their *Faith*. Thoſe other Authors therefore publiſh there own *Opinions* in their Books, and thoſe *Popes* acted according to what they judg'd lawful; and all this amounts to no more, than that this Doctrine has been, or is, an *Opinion* amongſt ſome of his Church; but to raiſe it to an Article of *Faith* upon theſe grounds is impoſſible. Let his *Church* therefore anſwer for no more, than what ſhe delivers for *Faith*; let *Prelates* anſwer for their *Actions*, and *Authors* for their own *Opinions*; otherwiſe more *Churches* muſt be charg'd with *Depoſing* and *King-killing* Doctrine, beſides that of *Rome*: The *Univerſity of Oxford* having

having found other Authors of *Pernicious Books, and Damnable Doctrines, destructive to the Sacred Persons of Princes, their State and Government*, besides *Fesuits*. As may be seen in Their *Decree*, publish'd in the *London Gazette, July* 26. 1683. In which they condemn'd twenty seven *false, impious, seditious Propositions, fitted to stir up Tumults, overthrow States and Kingdoms, to lead to Rebellion, Murder of Princes, and Atheism it self.* Of which number only three or four were ascrib'd to the *Fesuits*; the rest having men of *another Communion* for their *Fathers*. And this Doctrine was not first condemn'd by *Oxford*; What they did here in the Year 1683. having been solemnly done in *Paris* in 1626. Where the whole Colledge of *Sorbon*, gave Sentence against this Propositon of *Sanctarellus*; viz. *That the Pope, for Heresie and Schism, might depose Princes, and exempt the Subjects from their Obedience*; the like was done by the *Universities* of *Caen, Rhemes, Poitiers, Valence, Bourdeaux, Boarges*, and the Condemnation subscrib'd by the *Fesuits*. And *Mariana*'s Book was committed publickly to the flames, by *Provincial Councils* of his own *Order*, for the discoursing the Point of *King-killing* Doctrine *problematically*. Why therefore should this *disloyal* Doctrine be laid to his *Church*, when as it has been writ against by several hundred single Authors in her *Communion*, and disown'd and solemnly condemn'd by so many famous *Universities*? And why should the *Actions* of some *few Popes*, with the *Private Opinions* of some *Speculative Doctors*, be so often and vehemently urg'd for the just charging of this Doctrine upon the *Faith* of the *Church of Rome*; which, to a Serious, Impartial Considerer, are only meer *Fallacies*, capable of *Libelling* all *Societies* in the World, of overthrowing all States and Kingdoms, and only fit Arguments for *Knaves* to cheat *Fools* withal? There being no *Government* in the World which might not be easily prov'd *Tyrannical*; No *Religion, Perswasion*, or *Society*, which might not plausibly be endited of *Atheism*; if the Actions, Pre-

tences, Claims, and Endeavours of ſome few of their *Governours*, and *Leading Men*; the Opinions, Writings, Phanſies of ſome *Authors*, be once allow'd as *ſufficient Evidence*, for the bringing in the Verdict of *Guilty* upon the whole. When *Malice* therefore and *Envy* have done their worſt in this point, to render the *Papiſts* bloody and barbarous to the World; yet 'tis certain, after all, that *Popiſh Princes* ſit as ſafe in their Thrones, enjoy as much Peace and Security, as any *other Princes* whatſoever. And that the *Papiſts* in *England* can give as good proofs of their Loyalty, as the beſt of thoſe that clamour ſo loud againſt them. They can bid defiance to their Adverſaries, to ſhew any one Perſon of Honour and Eſtate amongſt them, or even four of any condition whatſoever, that bore Arms againſt *Charles* the Firſt, during the whole time of his Troubles. They can make good, that there was ſcarce any amongſt them, that did not aſſiſt his *Majeſty* either with Perſon or Purſe, or both. And they can ſay, that *Charles* the Firſt was murder'd in cold blood by his *Proteſtant* Subjects, after many hundred *Papiſts* had loſt their Lives for the preventing that Butchery; and that *Charles* the Second, being purſued by the *ſame Subjects* for his Life, ſav'd it amongſt the *Papiſts*.

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21. *Of Communion in one kind.*

HE *believes, that he is no longer oblig'd to obey* Chriſt's Commands, *than his* Church *will give him leave. And that therefore, tho' Chriſt inſtituted the* Sacrament *under* both kinds, *and commanded it to be receiv'd* ſo *by all; yet he thinks it not neceſſary, for any*

HE believes, that he is oblig'd to obey all the *Commands* of Chriſt: and that neither his *Church*, nor any other *Power* upon Earth can limit, alter, or annul any Precept of *Divine Inſtitution*, contrary to the intention of the *Law-giver*. Neither

to do so now, but Priests ; *because his Church, forsooth, hath forbidden the Cup to the Laity ; And put a stop to the Precept of Christ, who said,* Drink ye all of this, (*Mat.* 26.) *In submission to which Church-Prohibition, all the poor people of his Communion contentedly rest, while they see themselves defrauded of great part of that benefit, which Christ left them, as his Last Will and Testament; for the comfort of their poor Souls, and the Remedy of their Infirmities.*

ther is the *Denial of the Cup to the Laity*, a practise any ways *opposite* to this his *Belief:* He being taught, that tho' Christ Instituted the *Blessed Sacrament* under *both* kinds, and so deliver'd it to his *Apostles*, who only were then present, and whom he had made *Priests* just before ; yet he gave *no Command*, that it should be *so* receiv'd by all the *Faithful:* But left this *indifferent*; as is evident from his own words, where he attributes the obtaining life everlasting, (the End of the Institution) sometimes to the receiving under *both* kinds, sometimes under *one* : as when he says: *If any man eat of this bread, he shall live for ever. He that eateth me, even he shall live by me. He that eateth of this Bread shall live for ever,* (Joh. 6. 51, 57, 58.) And a *curious* Reader may find as many Texts for thus *Receiving* under *one kind*, as for the *other*. And St. *Augustin* was so far of this Opinion, that he says, that Christ himself administred the *Sacrament* to some of his Disciples, under *one kind* only, *viz.* to those two going to *Emaus*, (*Luc. c. last*, 30.) And that the Apostles afterwards did often practise the like, when they assembled, to *break bread*, (*Acts* 2. &c.) Which places *He* and other *Fathers* explicate of the *Sacrament*, (*Aug. l.* 49. *de Cons. Evang.*) And that this was the Custom of the *Primitive* Christians, to give it under *one* kind, to *Children*, the *Sick*, and that men on a *Journy* used so to carry it with them, is attested by all antient Writers and modern Historians. Nay he finds, that this was the practice of the *Church*, to Communicate under *one* kind only, or else under *both*, as every one thought good, especially in all *Private Communions*, for the first four

hundred

hundred years after Christ: and that the first Precept of *Receiving under both kinds*, was given to the Faithful by *Pope Leo* I. in the year 443. and Confirm'd by *Pope Gelasius* in 490. not for the correcting any *Abuse*, that had crept into the *Church*, but for the discovering the *Manichees*, who being of opinion, that Christ had no true Blood, and that *Wine* was the *Gall* of the Devil, us'd to lurk amongst the *Christians*, and receiving under the form of *bread only*, as the rest did, remain'd undistinguish'd; till by this Obligation of all Receiving the *Cup*, (which they judg'd unlawful and abominable) they were all detected. And, now, if a thing till that time *Indifferent*, was for these Motives determin'd by an *Ecclesiastical Precept*, and so observ'd for many hundred years, without scruple or questioning the *Authority*; why should he doubt to submit to the same *Authority*, when upon different Motives and Circumstances, they issue forth another *Precept*? Few doubt of this, in the matter of *Eating strangled Meats and Blood*; which, tho' forbid by the Apostles, (*Acts* 15.) and so unlawful, is now by another Order, and upon other Circumstances, become a thing *Indifferent*, and like other things. And why then should he scruple in this, especially since there's no *Injury* done, nor he defrauded of any thing? For believing the *Real Presence* of Christ in the *Sacrament*, he consequently believes *whole* and living *Jesus* to be *entirely* contain'd under *either Species*: And that receiving under *one* kind, he is truly partaker of the *whole Sacrament*, and not depriv'd of either the *Body or Blood* of Christ.

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22. *Of the Mass.*

HE *believes, an* insufficiency *in the* Sacrifice *made by* Christ *upon the* Cross: *And that his* Death *will little*

HE believs that the *Sacrifice* made By Christ upon the *Cross*, was altogether *sufficient*: That by it he Saved

avail us in order to our Redemption, unleſs we, by daily Sacrificing *him to his Father, perfect what he began. And therefore little taking notice of St.* Paul's *words to the* Hebrews, (Chap. 10. 14.) *where he ſays, that Chriſt our High Prieſt* by one Oblation hath perfected for ever them that are ſanctified: *He thinks he ſhall never be ſanctified, but by the* Offering *made by his* Maſs-prieſts *upon the altars, when they ſay* Maſs; *and thus wholly relying upon this* ſuperſtition; *an invention of ſome crafty* Pope *for the deceiving* Widows and Credulous *Women; he is taught to neglect the* Paſſion *of Chriſt, and to put no hopes in his* Merits, *and the work of our* Redemption.

ved and Redeemed us, paying the Debt of ſin, and *ſatisfying* the Infinite *Juſtice* of his Father: That by it he procur'd *Means* for our Salvation; which *Means*, are *Faith* and *Good Works*, and that the beſt of all *Good Works*, and moſt honourable to God, is the *Offering a Sacrifice*. And as Chriſt's *Worſhipping* of God, Chriſt's *Faſting*, Chriſt's *Praying* and *Suffering* for us, does not hinder or evacuate our *Worſhipping* of God, our *Faſting*, our *Suffering*, our *Praying* for our ſelves. So neither did his *Sacrifice*, hinder or evacuate all *Sacrifices* for ever. But as he inſtituted Faſting, Praying, and Suffering for his Followers, that by ſo doing, they might apply what he did, to themſelves: ſo alſo he inſtituted a *Sacrifice*, that by it they might apply the merits of *his Sacrifice*; and make it beneficial to their Souls. So that though he firmly believes, that Chriſt offered *Sacrifice* for our Redemption, and *by one only Offering*, (ſpoken of by St. *Paul*) perfected by way of *Redemption* the *Sanctification* of all thoſe that are Sanctified: Yet he alſo believes, that to receive the benefit of this *Offering*, we muſt alſo do *our parts*, by our *Good Works* concurring with Chriſt, ſo becoming *Labourers together with God*, (1 *Cor.* 3. 9.) and in ſome manner *purifying our own ſelves*, (1 *Joh.* 3. 3.) and therefore not omit the *beſt* of all Works, which is *Sacrifice*, proper to none but *God*: Which our Saviour *Jeſus Chriſt* inſtituted

inſtituted at his laſt Supper, when leaving unto us his *Body and Blood* under two diſtinct Species of *Bread* and *Wine*, he bequeath'd as a *Legacy* to his Apoſtles, not only *a Sacrament*, but alſo a *Sacrifice*: A *Commemorative Sacrifice*, lively Repreſenting in an *unbloody* manner, the *bloody Sacrifice*, which was offered for us upon the *Croſs*; and by a diſtinction of the Symbols, diſtinctly *ſhewing his death* (Chriſt's) *until he come*. This he gave in charge to his *Apoſtles*, as to the firſt and Chief *Prieſts* of the *New-Teſtament*, and to their *Succeſſors* to Offer; commanding them to do the ſame thing, he had there done at his *laſt Supper*, in commemoration of him. And this is the *Oblation* or *Sacrifice* of the *Maſs*, which has been obſerv'd, performed and frequented by the Faithful in All Ages, atteſted by the General Conſent of antient *Canons*, univerſal *Traditions Councils*, and the practiſe of the whole *Church*, mention'd and allow'd of by all the Fathers, *Greek* and *Latin*; and never call'd into queſtion but of late Years: Being that *Pure offering*, which *Malachy*, (Prophecying of Chriſt) foretold ſhould be *offer'd among the Gentiles in every place*, (*Mal.* 1. 11.) as it is underſtood by ſeveral *Fathers*, and particularly, S. *Cypr.* l. 1. c. 18. *adverſ. Jud.* S. *Jerome*, S. *Theodoret*, S. *Cyrril*, in their Commentaries upon this Text. S. *Auguſtine*, l. 18. c. 15. *de Civit.* S. *Chryſoſt. in Pſal.* 95. and others.

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23. *Of Purgatory.*

HE *believes, contrary to all* Reaſon, *the* Word *of* God, *and all* Antiquity, *that beſides* Heaven *and* Hell, *there is a* third Place, *which his* Church *is pleas'd to call* Purgatory; *a Place intended purely for thoſe of his Com-*

HE believes it damnable to admit of any thing for *Faith*, that is contrary to *Reaſon*, the *Word of God* and all *Antiquity*: And that the Being of a *Third Place*, (call'd *Purgatory*) is ſo far from being contrary to all

or

munion, where they may eaſily have admittance after this life, without danger of falling into Hell: *For that though* Hell *was deſigned firſt; for the puniſhment of ſinners; yet that now; ſince the bleſſed diſcovery of* Purgatory, Hell *may eaſily be skip'd over; and an Eternal Damanation avoided, for an exchange of ſome* ſhort Penalty *undergone in this* Pope's Priſon; *where he never need fear to be detain'd long; for that if he has but a friend left behind him, that will but ſay a few* Hail-Maries *for his ſoul, or in his* Teſtament *did but remember to order a ſmall ſum to be preſented to ſome* Maſs-Prieſts; *he never need doubt of being ſoon* Releas'd: *for that a* Golden Key *will as infallibly open the Gates of* Purgatory, *as of any other* Priſon *whatſoever.*

or any of theſe, that it is atteſted, confirm'd and eſtabliſh'd by them all. 'Tis expreſly in the 2d. *of the Macchabees*, c. 12. where Money was ſent to *Hieruſalem*, that *Sacrifices* might be offered for the ſlain: and 'tis recommended as a *Holy Cogitation to Pray for the Dead.* Now though theſe *Books* are not thought Cononical by ſome, yet St. *Auguſtine* held them as *ſuch*, and ſays they are ſo receiv'd by the *Church*, (*l.* 18. *de. Civit.*) But whether ſo, or no: One thing is allow'd by all, *viz.* That they contain nothing contrary to *Faith*, and that they were cited by the *Antient Fathers*, for the Confutation of Errors, forming of good Manners, and the explication of the Chriſtian Doctrine: Thus were they us'd by *Origen* for Condemnation of the *Valentinian Hereticks*, (*Orig. in cap.* 5. *Ep. ad Rom.*) thus by S. *Cyprian*, (*Lib. de Exhor. Mart. c.* 11.) thus by *Euſeb. Cæſarienſis*, (*Lib. Præpar. Evang.* 11. *c.* 15.) S. *Gerg. Naz. Ambroſ.* &c. And he is in a manner certain, that theſe *Books* would never have been put to *this Uſe* by theſe Holy and Learned Fathers; they would never with ſuch confidence have produc'd their *Authority*, nor would they have been read by the *Church* in thoſe *Golden* times, had this Doctrine of a *Third Place*, and of *Prayers for the Dead*, which they maintain, been any *Idle Superſtition*, a meer *Dream*, contrary to *Reaſon*, the

Word of *God* and *Antiquity*, or had it been any *Error* at all. The Being alſo of a *Third Place* is plainly intimated by our *Saviour*, (*Matt.* 12. 32.) where he ſays, *Whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him neither in this world, neither in the world to come.* By which words *Chriſt* evidently ſuppoſes, that (though *theſe* ſhall not) yet ſome ſins are forgiven in the *World to come*: Which ſince it cannot be in *Heaven*, where no *ſin* enters; nor in *Hell*, whence there is no Redemption; it muſt neceſſarily be ſome *Middle-State*: and in this ſenſe it was underſtood by St. *Auguſtine* nigh twelve hundred Years ago, as is manifeſt in his Works, (*Civ. Dei, l.* 21. *c.* 13. & 24. *& lib.* 6. *cont. Fulian. c.* 15.) ſo alſo by St. *Gregory the Great*, (*L.* 4 *Dial. c.* 39.) ſo alſo by St. *Bernard* againſt the Hereticks of his time. In the ſame manner does St. *Auguſtine* underſtand thoſe words of St. *Paul*, (1 *Cor.* 3. 15.) *He himſelf ſhall be ſaved: yet ſo as by fire.* Where he thinks him to ſpeak of a *purging fire* (*Auguſt. in Pſal.* 37.) So the ſame *Father* underſtands that *Priſon* of which St. *Peter* ſpeaks, (1 *Pet.* 3. 19.) to be ſome place of *Temporal Chaſtiſement*, (*Aug. Ep.* 99.) And if this great *Doctor* of the Church in thoſe Purer times, found ſo often in the Bible, *a Place of Pains, after this life*, from whence there was *Releaſe*; how can any one ſay, without great preſumption, that the Being of a *Third Place*, is contrary to the *Word* of *God*? Neither can the *Antiquity* of this Doctrine be more juſtly call'd in queſtion, of which is found ſo early mention, not only by this Holy Father; but even by others his Predeceſſors, the Diſciples of the Apoſtles, and the beſt *Witneſſes* of their Doctrine, (*Dyonyſ. l. de Eccl. Hier. c.* 7. *In Actis* SS. *Perpet. & Felicit.* mention'd and approv'd by S. *Auguſt. l.* 1. *de Anima & ejus Orig. c.* 10. *l.* 3. *c.* 9. *& l.* 4 *c.* 18. *Tertul. l. de Cor. Mil. c.* 3. *Cypr. Ep.* 66. *ad Cler. Arnob. l.* 4. *cont. Gen. pag. ult.*) and many others quoted at length by the Learned *Natalis Alexand.* (*Tom.* 9. *Hiſt. Eccl. diſſert.* 14.) And as for the *Reaſon* of this *Tenet*, he is bound to think it does not want it, ſince he finds it abetted by ſuch Vertuous

Vertuous, Learned and Conſidering Men, whom he dares not reckon *Fools*; never hearing, that theſe us'd to *Believe*, but upon very good Grounds and ſubſtantial Reaſons. And he thinks he is able to give ſome himſelf, by what he has learn'd from the *Scriptures*, and theſe *Fathers*. For having been taught by theſe; *Firſt*, That when a ſinner is reconcil'd, to God, though the *eternal Puniſhment* due to his ſins, is always remitted, yet there ſometimes remains a *Temporal Penalty* to be undergone. As in the caſe of the *Iſraelites*, (*Num.* 14.) who by *Moſes*'s Prayers obtained Pardon for their *Murmuring*, and yet were excluded the *Land of Canaan*. As in the Caſe of *David*, (2 *Sam.* 12.) who was puniſh'd in the loſs of his *Child*, after his *ſin* was *forgiven*. *Secondly*, That there are ſome ſins, which of their own nature are *Light and Venial*, ſuch as *cool* the fervour of *Charity*, but do not *extinguiſh* it, from which even *Holy* Men are not exempt, and of which it is ſaid, that the *Juſt Man falls ſeven times*, (*Auguſtin. Enchir. c.* 70. *& lib. Quæſt. Oct. tr.* 9. 26.) *Thirdly*, That to all ſins, whether great or ſmall, ſome *Penalty* is due to the *Juſtice* of God; who as he has *Mercy* to forgive, has alſo *Juſtice* to puniſh: ſo that as St. *Auguſtine* ſays, (in *Enarr. in Pſal.* 50.) *Whoſoever ſeeks to God for mercy, muſt remember that he is juſt, and that his ſin ſhall not paſs unpuniſhed*. *Fourthly*, That generally ſpeaking, few Men depart out of this life, but either with the guilt of ſome light offences and *venial ſins*, or elſe obnoxious to ſome *Temporal Puniſhment* due to former ſins forgiven. From theſe Heads, Diſcourſe leads him immediately to the *Neceſſity* of ſome *Third Place*. For ſince the *Infinite Goodneſs* of God can admit nothing into Heaven, which is not *clean*, and pure from all ſin both *great and ſmall*: And his *Infinite Juſtice* can permit none to receive the *Reward* of *Bliſs*, who as yet are not out of *Debt*, but have ſomething in *Juſtice* to *ſuffer*: There muſt of neceſſity be ſome *Place or State*, where Souls, departing this life, pardon'd as to the *Eternal guilt or Pain*, yet obnoxious to

ſome *Temporal Penalty*, or with the guilt of ſome *venial faults*, are *Purg'd and Puriſi'd* before their Admittance into *Heaven*. And this is what he is taught concerning *Purgatory*. Which thongh he knows not, *Where it is? of what nature the Pains are, or how long each Soul is detained there?* yet he believes, that thoſe, that are in this Place, being the *Living Members* of Jeſus Chriſt, are reliev'd by the *Prayers* of their Fellow-Members here on Earth, and that the *Charitable Works* perform'd upon their Death-bed, and the Alms diſpos'd on in their *Laſt will*, are very available afterwards in order to their ſpeedier *releaſe*.

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24 *Of Praying in an Unknown Tongue.*

HE is counſell'd by his Church, to be preſent at Sermons, *but never permitted to hear any he is able to* underſtand: *they being all deliver'd in an* unknown Tongue. *He is taught to* Pray, *but it muſt be in* Latin. *He is commanded to aſſiſt at the* Church-Service, *and to hear* Maſs, *but it muſt be without underſtanding a word; it being all perform'd in a* Language, *of which he is altogether* Ignorant. *And thus is miſerably deprived of all the comfortable Benefits of Chriſtianity*: Hearing, *but without* Underſtanding; Praying, *but without reaping Fruit; aſſiſting at Publick Aſſemblies, but like a* Stock *or* Stone, *with-*

HE is counſell'd by his Church to be preſent at *Sermons*, ſuch as he is able to underſtand; they being always deliver'd in the *Vulgar Language* of every Country: In *France*, *French*: in *Spain*, *Spaniſh*: *Italy*, *Italian*: in *England*, (if permitted) *Engliſh*. They being purely intended for the *good Inſtruction* of the Congregation preſent. He is taught to *Pray*, and always provided of ſuch Books of Devotion, as he is capable of underſtanding; every Nation being well furniſhed with ſuch helps, extant in the Language Proper to the Country. He is commanded to aſſiſt at the Church

out fealing, or any the leaſt ſenſe of Devotion.

Church Service, and to hear *Maſs*; and in this he is inſtructed; not to underſtand the *Words*, but to know *what is done*: For the *Maſs* being a *Sacrifice*, wherein is daily commemorated the *Death* and *Paſſion* of Chriſt, by an *Oblation*, made by the Prieſt, of the *Body* and *Blood* of the Immaculate *Lamb*, under the Symbols of Bread and Wine, according to his own *Inſtitution*: 'tis not the buſineſs of the Congregation preſent, to employ their *ears* in attending to the *Words*; but their *Hearts* in contemplation of the *Divine Myſteries*: by raiſing up fervent affections of Love, Thankſgiving, Compaſſion, Hope, Sorrow for ſins, Reſolutions of amendment, *&c.* that thus having their Heart and Intention united with the Prieſts, they may be *partakers* of his *Prayers*, and of the *Sacrifice* he is then Offering; than which, he believes nothing is more acceptable to God, or beneficial to true Believers. And for the raiſing of theſe affections in his Soul, and filling his Heart with the extaſies of Love and Devotion, he thinks in this caſe, there's little need of Words; a true *Faith*, without theſe, is all ſufficient. Who could but have burſt forth into Tears of Love and Thankſgiving, if he had been preſent while our Saviour was tied to the *Pillar*, *Scourg'd* and *Tormented*, though he open'd not his mouth, to the By-ſtanders, nor ſpoke a word? Who would have needed a *Sermon*, to have been fill'd with *Grief* and *Compaſſion*, if he had ſeen his *Saviour* expos'd to the *ſcorn* of the *Jews*, when he was made a bloody ſpectacle by *Pilate*, with *Ecce homo*, *Lo the Man*? Who would have ſtood cold and ſenſeleſs, upon Mount *Calvary*, under the *Croſs*, when his *Redeemer* was hanging on it, though he had not heard, or not underſtood a word that he ſpoke? Does any one think that thoſe *Holy Women*, who follow'd their *Lord*, in theſe ſad Paſſages, and were Witneſſes of his Sufferings wanted Holy Affections in their Souls, becauſe he ſpoke not; or were they ſcandaliz'd at his *ſilence*? Was not their *Faith* in him that ſuffer'd, by which they believed him to be *Chriſt Jeſus*,

ſus, true God and man, laying down his life for the *Redemption* of a Man, ſufficient to excite in their Souls, all the Paſſions due from a ſinful Creature, to his bleeding Redeemer, to his Crucified *Jeſus*? The like *Faith* alſo is ſufficient to fill him with Devotion, when he is preſent at the Holy *Sacrifice* of the *Maſs*: For believing, that Chriſt is there *really preſent* before him, under the Species of *Bread and Wine*, and that *He* that lies upon the Altar, is the *Lamb of God that takes away the ſins of the World*; What need of more, to quicken in his Soul all the *Affection* of a *Devout Lover*? Can he behold his *Redeemer* before him, and not break forth into *Love* and *Thankſgiving*? Can he ſee him, that gives ſight to the Blind, health to the Sick, and life to the Dead, and yet ſtand ſtill ſenſeleſs and unmov'd, without putting any *Petition* to him, without asking any thing, for his *blind*, *ſick* and *ſinful Soul*? Can he believe, that he that gave his life for the World, and died for our ſins, is there before him, and not be touch'd with *ſorrow* and *contrition* for his *Offences*? Can he ſee commemorated every *doleful paſſage* of his *Saviour's ſufferings*, in the ſeveral *Myſteries* of the *Maſs*, and yet not be fill'd with *grief* and *compaſſion*? Is not *Jeſus* welcom to a Devout Soul, although he come in *ſilence*? Is not the *Preſence* of a Chriſt, a more forcing motive to a *Chriſtian*, than any *Human Words* could be? And if he muſt needs have *Words*, let him behold with the eye of *Faith* the *gaping Wounds* of his *Redeemer*, and ſee if thoſe *ſpeak* nothing to his *Soul*? If they do not, 'tis becauſe he wants *Faith*. It nothing therefore concerns his *Devotion*, that the *Maſs* is ſaid in *Latin*: If the *Church* has order'd it thus, ſo to preſerve *Unity*; as in *Faith*, ſo in the *External Worſhip* of God, and to prevent *alterations* and *changes*, which it would be expos'd to, if in *Vulgar Languages*: and other good Reaſons; What's that to him? He ſhould receive but little advantage, if it were in his *Mother Tongue*. For beſides, that the greateſt part is ſaid in ſo *low a voice*, that 'tis not poſſible he ſhould hear it; the *Words* do not belong to him; that's only the Prieſt's *Office*; and

his

his Obligation is, to accompany the Prieſt in *Prayer* and *Spirit*, to be a *joynt-offerer* with him, to contemplate the *Myſteries* there repreſented, and to excite in his Soul Devotions according to the exigency of every *Paſſage*: According to the Directions he finds in his *Engliſh* Prayer-Books, of which there are extant great variety, ſet forth for the help of the *Ignorant*; by which they are taught the *meaning* of every *part* and *Ceremony* of the *Maſs*, and how to apply their Devotions accordingly. And if at any time he be preſent at other *publick Devotions*, as the *Church Offices*, the *Litanies*, *ſolemn Thankſgiving*, *Exequies*, &c. which are all perform'd in *Latin*; or ſhould ſay any *private Prayers*, or ſing an *Hymn* in the ſame Language, which he underſtands not; yet is he taught that this may be done, with great *benefit* to his Soul, and the acceptance of God; if at theſe occaſions, he does but endeavour to raiſe his thoughts to *Heaven*, and fix his heart upon his *Maker*. For that God does not reſpect the *Language* of the *Lips*, but of the *Heart*, does not attend the motion of the *Tongue*, but of the *Mind*; and if *theſe* be but directed to him in *Thankſgiving*, in *Praiſing*, in *Petitioning*, in *Humiliation*, in *Contrition*, and ſuch like Acts, as circumſtances require, he need not doubt but that God *accepts* his *Prayers* and *Devotion*. It being an undeniable thing, that, to ſay Prayers *well* and *devoutly*, 'tis not neceſſary to have attention on the *Words*, or on the *Senſe* of the Prayers: But rather purely on *God*: Of theſe three *Attentions*, this *laſt* being approved by all, as of greateſt perfection, and moſt pleaſing to God. And this he can have, whether he underſtands the Words or no. It being very uſual and eaſie for a *Petitioner*, to accompany his *Petition* with an earneſt deſire of obtaining his ſuit, though the *Language*, in which it is worded, be *unknown* to him.

25. *Of the Second Commandment.*

HE *is kept in* Ignorance, *as to an* Essential *part of his* Duty *towards* God; *never being permitted to know the* Commandments, *but* by halves. *For in the Books deliver'd to him for his Instruction, such are Catechisms and Manuals, the* Second commandment *is wholly* left out: *And he by this means, is taught to fall into all sorts of* Superstitious Worship *and down-right* Idolatry. *And then the Commandments he does learn, are in such* disorder, *by a confusion of the two first into one, and a cutting the* last *into two: by putting only three in the* first Table, *and seven in the* Second: *That no reason can be able to justifie this mangling and chopping, in opposition to all* Authority *and* Antiquity.

HE is instructed in his *whole Duty* towards *God*, and most especially in the *Ten Commandments*. He is taught to understand them all and every one: that there's an obligation of observing them, under pain of eternal Damnation; and that whosoever breaks any *one* of them loses the Favour of God, and as certainly hazards the loss of his Soul, as if he broke them all. And though in the short *Catechisms* and *Manuals*, in which the whole *Christian Doctrine* is deliver'd in the most *compendious* and *easie* method, in condescendence to weak Memories and low Capacities; the *Second Commandment* (as 'tis reckon'd by some) be wholly omitted: Yet it is to be seen at length, in other Catechisms and Doctrinal Books, to be met with every where in great plenty. And if any one should chance not to see any of these, yet would he be out of all danger, of falling into any *Superstitious Worship* or *Idolatry:* for that having read his *First Commandment, Thou shalt have no other Gods before me*; he is taught, that by this he is commanded to Serve, Love, Adore and Worship one *only* True, Living and Eternal God, and no

no more: That 'tis forbidden him, to Worſhip any *Creature* for a *God*, or to give it the honour due to God; and that whoſoever Worſhips any *Idols*, *Images*, *Pictures*, *or any graven thing* (whatſoever the Object be, whether in Heaven above, in the Earth, or in the Waters under the Earth) for God, breaks the *Commandment*, by committing *Idolatry*, and ſtands guilty of an inexcuſable and moſt damnable ſin. Now having been taught that this is the intent of the *firſt Precept* of the *Decalogue*, he thinks there can be but little danger of his becoming *Superſtitious* in his VVorſhip, or an *Idolater*, for want of the *Second*: there being nothing in *this*, but what, he is fully and expreſly inſtructed in, by having learned the *Firſt*: it being rather an *Explication* of this, than any *New and diſtinct Precept*: And for this reaſon he finds them in his Books put together as *One*, or rather as the *firſt Commandment* with its *explication*; by which means it comes about, that there are only *Three* in the *firſt Table*, teaching him his *Duty* towards *God*; and *Seven* in the *latter*, concerning his *Duty* to his *Neighbour*; which is the *Diviſion* aſſign'd by St. *Auguſtin*. And though St. *Hierom* obſerves not this method, but divides them into *Four* and *Six*: yet there being no direction in *Scripture* concerning the *Number* of the *Commandments*, to be aſſign'd to *each Table*: nor to let us know, which is the *firſt*, which the *ſecond*, which the *third* Commandment, or which the *laſt*. He is taught, that 'tis but an *unneceſſary* trouble, to concern himſelf about the *Number* of them, or *Diviſion*, whenas his whole buſineſs ought to be, the *Obſervance* of them in his Life and Converſation.

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26. *Of Mental Reſervation.*

HE *is taught, to keep no Faith with any, that are reputed* Hereticks *by this*

HE is taught, to keep Faith with all ſorts of People, of whatſoever *Fudg-*

ment

Church; *and that whatsoever* Promises *he has made, tho' never so positive and firm, with this sort of People, he may lawfully break; and cheat and cozen them without any Scruple. And tho' he must not do this, by downright* Lying, *and telling Untruths; for that would be a Sin; yet he may make use of any indirect ways, such are* dissimulations, equivocations, *and* mental reservations, *and by these means draw them into his Snares; and this without fear of offending* God, *who is well pleased, with this kind of pious craft and allows of these holy cheats.*

ment or *Persuasion* they be, whether in Communion with his *Church* or no: he is taught to stand to his Word, and observe his *Promise* given, or made to any, whatsoever: and that he cannot cheat or cozen, whether by *dissembling equivocations*, or *mental reservations*, without defiance of his own Conscience, and the violation of God's *Law*. This is the Instruction he receives from the *Pulpit*, the *Confessionary*, and his Books of Direction. The holy *Francis Sales*, in his *Introduction to a Devout Life*, (*p.*3. *c.* 30.) tells him plainly, *Let your Talk be courteous, frank, sincere, plain and faithful, without double dealing, subtilty or dissembling:* this he is taught to observe and practise, and that without this 'tis not possible to please God. In the Catechism *ad Parochos*, compil'd by order of the Council of *Trent*, and recommended to all Parish-Priests for the Instruction of the Faithful, he is taught, that by the *Eighth Commandment* is forbidden all *dissimulation*, whether in Word or Deed; that *cum scelere conjuncta sunt*, to *speak* or *do* otherwise, than for the intimation of what is in the mind, is abominable and wicked; That no man can bear *false witness* against his Neighbour, whether he be *Friend* or *Enemy*. And Pope *Innocent* XI. in a Decree issued forth the Second of *March, Anno* 1679. has strictly commanded all the Faithful in vertue of holy Obedience, and under pain of incurring the Divine Vengeance, that they never Swear *equivocally*, or with any *mental reservation*, upon no account or pretended convenience whatsoever; and that if any presume either publickly

lickly or privately to teach or maintain the Doctrine of Swearing with *equivocations* or *mental Reservation*, that they *de facto* incur Excommunication *latæ Sententiæ*, and cannot be absolv'd by any, but the Pope himself, excepting at the hour of death. He is taught therefore to speak plainly and sincerely, without *dissimulations*, *equivocations*, *mental reservations*, or any such little *artifices*, which cannot be but very injurious to all *Society*, and displeasing to the *First Truth*. And now if any *Authors*, in communion with his *Church*, be produced as Patrons of inward Reserves, and grand abettors of these mental *juggles*, let them hold up their hands, and answer for themselves; their *Church* has declar'd for no such Doctrine, and is no more to be charg'd with their extravagant *Opinions*, than with the unexemplar lives of other her *Members*, whose *irregularities* are not at all deriv'd from their *Religion*, but from the neglect of their own corrupt Inclinations, and giving way to the temptations of their Enemy.

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17. *Of a Death-bed Repentance.*

HE is bred up in a total neglect of the Service of God, of all Vertue and Devotion, while he is well and in good health; upon presumption of a death-bed-repentance; *and a confidence, that all his sins will be certainly forgiven, if he can but once say*, Lord have mercy upon me, *at the* last hour. *And 'tis a sufficient encouragement to him, to rely wholly upon this, to see, that there is no*

HE is bred up in the Service and Love of God, taught to work his Salvation in *fear* and *trembling*, to provide in health-time against the *Last hour*, and by no means to rely upon a *death-bed-repentance*; for that men, generally speaking, as they live, so they die; and 'tis to be fear'd greatly, that those who neglect God Almighty and forsake him all

ſuch profligate Villains *none that has liv'd, tho' to the height of wickedneſs and debauchery, of his* Communion *but at his death he ſhall be aſſiſted by a* Prieſt, *and ſhall receive an* Abſolution *from all his ſins, with an abſolute Promiſe of being ſoon admitted to* Bliſs, *and reigning with Chriſt, if he can but once* ſay, *that he is* ſorry; *or if his Voice fail him, ſignifie as much by a* Nod *of his* Head, *or the* Motion *of a Finger.*

their *life-time*, will never find him, at their *death*. So that, with St. *Auguſtine* he doubts the Salvation of as many, as defer their Converſion till that hour, and has no encouragement at all to do it. However, if any are found, that have been ſo neglectful of their Duty, as to put off this great buſineſs of *Eternity* to the *Laſt Moment*, he is taught, that, in Charity, they ought to have all *Aſſiſtance* poſſible; to put them in mind of their condition, to excite them to a hearty deteſtation of all their Offences: to let them know, that, though they deſerve Hell fire in puniſhment of their wickedneſs, yet that they ought by no means *deſpair*, for that God is merciful; and, who knows, but, if they heartily call upon him, and endeavour for a ſincere repentance, with an humble confidence on the *Merits* and *Paſſion* of *Jeſus Chriſt*, he may hear their Prayers, ſhew them Mercy, and give them time to repent. Theſe are all the Promiſes can be given in this point; and this is what he ſees daily practis'd; And if ſome, by theſe means, are preſerv'd from falling into deſpair, 'tis well; but as for any receiving from hence encouragement of comming into the *like circumſtances*, he thinks there's but little danger, eſpecially ſince there's nothing ſo often repeated in Books, no more common Subjects for Sermons, than the diſplaying the manifold perils of *delaying* ones *Converſion*, and putting off *Repentance* till the *laſt hour*.

28. *Of Fasting.*

HE *is contented with the* appearance *of Devotion; and looking not beyond the name of* Mortification, *he ſits down well ſatisfi'd with the* ſhadow, *without ever taking care for the* Subſtance. *And thus, being a great Pretender to* Faſting *and the* Denial of himſelf, *he thinks he has ſufficiently complied with his Duty in this point, and made good his claim; if he has but abſtain'd from* fleſh; *And though at the ſame time he regales himſelf at Noon with all the variety of the* choiceſt Fiſh, *and ſtuffs himſelf at Night, with the beſt* Conſerves, *and delicateſt* Junkets, *and* drinks *all day the pleaſanteſt* Wines, *and other* Liquors: *yet he perſwades himſelf, that he is a truly* Mortified *man, that he has moſt Chriſtian-like commemorated the* bitter Death *and* Paſſion *of his Redeemer, and done a Work of great force, in order to the* ſuppreſſing *his corrupt inclinations, and* ſatisfying *for the* Offences *of his Life paſs'd*

HIS *Church* teaches him, that the *Appearance* of Devotion, the Name of *Mortification* and pretence to it, are only vain and fruitleſs things, if they are not accompanied with the *ſubſtance*. And that 'tis but a very lame compliance with the Eccleſiaſtical Precept of *Faſting*, to abſtain from *fleſh*, unleſs all other *exceſſes*, are at the ſame time carefully avoided. 'Tis true, his *Church* has not forbidden on theſe days the *drinking of Wine*, but permits a *moderate* uſe of it, as at other times; But is ſo far from giving liberty to any of her *Flock* of committing *exceſſes*, that ſhe declares *Drunkenneſs* and all *Gluttony* whatſoever, to be more *hainous* and *ſcandalous* ſins on *ſuch Days*, than on any other: They being expreſly contrary, not only to the *Law of God*, but alſo to the intention of the *Church*, which appoints theſe times for the retrenching Debaucheries, and conquering our vicious

Nay, he has ſuch a preposterous conceit of things, that he believes it a greater ſin to eat the leaſt bit of Fleſh *on a* Faſting day, *than to be downright* drunk, *or commit any other* exceſs; *as having leſs ſcruple of breaking the* Commandments *of* God, *than of violating any* Ordinance *of the* Pope, *or any* Law *of his* Church. vicious Appetites. And now if any of his *Profeſſion* make leſs ſcruple of being *drunk* on a *Faſting day*, than of eating the leſt *bit of fleſh*; he knows nothing more can be ſaid of them, than of many others, who will not break the *Sabbath day*, by doing any *ſervile labour* on it, for all the World, looking on this as a moſt *damning ſin*; and yet at the ſame time, have little ſcruple of *ſwearing*, *curſing*, *lying*, or *revelling* the greateſt part of the day. Which is not, becauſe they have more liberty for theſe, than the former; they being all moſt wicked Offences; but becauſe they that do thus, are but Chriſtians *by halves*, who with a kind of *Phariſaical* and *Partial Obedience*, ſeem to bear ſome of the Commandments moſt zealouſly in their *hearts*, while others they trample under their *feet*; ſcrupling many times at a *Moat*, and at their occaſions paſſing by a *Beam* undiſcern'd: for which their *Church* is not to be accountable; but they themſelves, as being guilty of a wilful blindneſs, and a moſt unchriſtian negligence, This is the real caſe of ſuch of his *Communion*, who on days of *Humilation*, while they abſtain from *Fleſh*, yet give ſcandal by their *intemperateneſs*. They have a Command of God, by which they are oblig'd on *all days* to live *ſoberly*, and to avoid all *Gluttony* and *Drunkenneſs*; and on *Faſtings days*, beſides this Command of God they have a *Church Precept*, by which they are bound (if able) to eat but *one Meal* in a day, and that *not of Fleſh*. And now if ſome are ſo inconſiderate and careleſs, as to be ſcrupulouſly obſervant of *one* of theſe Commands, and wholly negligent of the *other*; 'tis not becauſe their *Religion* teaches them to do ſo, (which deteſts and condemns all ſuch *ſcandalous partiality*, and complying with

with their Duty *by halves*, but becauſe they ſhut their ears to all good Inſtruction, and chuſe rather to follow their own corrupt Appetites, than the wholſom Doctrine of their *Church*.

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92. *Of Diviſions and Schiſms in the Church.*

HE *is of a Religion, in which there are as many* Schiſms, *as* Families: *And they are ſo divided in their* Opinions, *that commonly, as many as meet in Company; ſo many ſeveral* Tenets *are maintained. Hence ariſe their infinite and endleſs* Diſputes; *and the diſagreement of their* Divines, *who pretend to give a true and ſolid explication of the* Myſteries *of the Chriſtian* Faith, *and yet* differ *in as many* Points *as they write of. Beſides, what variety of Judgments are there in their* Religious Houſes *and* Cloiſters, *none agreeing with another, in their* Foundation, Inſtitution and Profeſſion? *This being of the* Religion *of St.* Dominick, *that of St.* Francis, *a third of St.* Bernard, *others of St.* Benedict; *and ſo without Number; ſo that as many* Orders, *as many* Religions *And yet they pretend to* Chriſtian Unity,

HE is of a Religion, in which there are no *Schiſms* or *Separations*; all the *Members* of it (however ſpread through the World) agreeing like *one Man* in every *Article* of their *Faith*, by an equal *ſubmiſſion* to the Determinations of their *Church*. And no one of them, though the moſt Learned and Wiſe, ever following any other *Rule* in their *Faith*, beſides this *of aſſenting to all, that the Church of God planted by Chriſt, aſſiſted and protected by the Holy Ghoſt, propoſes to the Faithful to be believ'd, as the Doctrine of the Apoſtles, and receiv'd as ſuch in all Ages.* Which is, all unanimouſly to believe *as the Church of God believes.* No one of his *Communion* ever doubting of this, or ſcrupling to receive any thing, after his *Churches Declaration.* And now, though they all thus conſpire in every *Point of*

Faith

amidſt this diverſity *growing upon them every day.*

Faith; yet there is a great *diverſity* amongſt the *School-men* in their *Divinity-points*, and *Opinions* of ſueh matters, as are no *Articles* of *Faith*, and have no relation to it, but as ſome *Circumſtance* or *Manner*; which, being never *defin'd* by their *Church*, may be maintain'd ſeverally, either *this*, or *that* way, without any breach of *Faith*, or injury to their *Religion*: And of theſe things only they Diſpute, and have their Debates, in manner of School-Exerciſes, without any diſagreement at all in their *Belief*, but with a perfect *Unity*. The like *Unity* is there amongſt the *Religious Ord rs*, all which ſay the ſame *Creed*, own the ſame *Authority* in the *Church* of Chriſt; and in every thing profeſs the ſame *Faith*; and have no other differences, than as it were of ſo many ſeveral ſteps or degrees in the practiſe of a Devout and Holy Life. Some being of a more *Severe* and *Strict* Diſc pline, others of a more *Gentle* and *Moderate*. Some ſpending more time in *Praying*, others more in *Watching*, others, more in *Faſting*, ſome being intended for the *Catechiſing*, and breeding up of Youth; others for taking care of *Hoſpitals*, and looking after the *Sick*; others for going amongſt *Infidels*, and Preaching to them the *Goſpel* of *Chriſt*, and for ſuch like Pious and Chriſtian Deſigns, to the greater Glory and Honour of God. Which differences make no other difference in the ſeveral Profeſſors, than there was between *Mary* and *Martha*, who expreſs'd their Love and Service to their *Lord* in a very different employ; but both commendably, and without any danger of prejudicing the *Unity* of their *Faith*,

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30. *Of Fryars and Nuns.*

HE is taught to have a high eſteem for all thoſe of his Communion, wh. Cloiſtring them-

HE is taught to have a high eſteem for thoſe of his Communion, who under

ſelves up, become Friars *and* Nuns; *a ſort of People, who call themſelves* Religious, *and are nothing but a* Religious Cheat; *under the cloke of Piety and pretence to Devotion, deceiving the World; and living to the height of Wickedneſs, under the notion of* Saints. *They vow* Chaſtity, Poverty *and* Obedience, *and obſerve nothing leſs; but live in all reſpects ſo irregular and ſcandalous, that were there to be taken a compendious draught of all the Luxury, Pride, Covetouſneſs, Irreligion, and other Vices, thro' the whole World, it might be model'd according to what is acted between any of theſe* four VValls, *in which theſe* Recluſes *live, without danger of omitting any thing, that is wicked and unchriſtian.*

der take that ſort of life, which according to Chriſt's own direction, and his Apoſtles, is pointed out as the *beſt*. A ſort of People, who endeavour to perform all that God has *Commanded*, and alſo what he has *Counſell'd*, as the *better*, and in order to more *perfection*. They hear Chriſt declaring the danger of *Riches*; they therefore embrace a *voluntary Poverty*, and lay aſide all Titles to Wealth and Poſſeſſions. St. *Paul* Preaches, that *he that giveth not his Virgin in Marriage, doth better than he that does; and that ſhe that is unmarried careth for the things of the Lord, how ſhe may be holy, both in body, and ſpirit*: They therefore chuſe a *ſingle ſtate*, Conſecrating their *Virginity* to God; that ſo they may be wholly intent on his ſervice, and be *careful how to pleaſe him*; while ſhe that is married *careth for the things of the World, how ſhe may pleaſe her* Husband, (1 *Cor.* 7. 32, 33, 34, 38.) The Goſpel Proclaims, that thoſe that will *follow Chriſt, muſt deny themſelves*; they therefore renounce their *own wills*, and without reſpect to their own proper inclinations, paſs their life in a *perpetual obedience*. And becauſe the World is corrupt, ſo that to a Pious Soul, every buſineſs is a *Diſtraction*, every diverſion a *Temptation*, and more frequent the Provocations to *Evil*, than Examples to *Good*; they therefore retire from it as much as poſſible, and confining themſelves to a little Corner or Cell, apply themſelves wholly to Devotion, mak-

ing *Prayer* their buſineſs, the *Service* of *God* their whole employ, and the *Salvation* of their *Souls* their only deſign. And now if in theſe *Retirements*, where every thing is order'd, as it may be moſt advantageous for the promoting *Vertue* and *Devotion*, nothing permitted that is likely to prove a diſturbance to Godlineſs, or allurements to Evil, yet ſome live *ſcandalouſly*, and give *ill example* to the World; What can be ſaid; but that no *State* can ſecure any Man; and that no ſuch proviſion can be made in order to a *Holy Life*, but it may be *abus'd*? But yet he does not think that ſuch *abuſes*, and the vitiouſneſs of ſome, can be argument enough to any juſt and reaſonable Man, to condemn the *whole*, and the *Inſtitution* it ſelf. Is not *Marriage* abus'd an infinite number of ways, and many forc'd to embrace this ſtate, or at leaſt to accept of ſuch particular Perſons contrary to their own choice and liking? Is there any ſtate in this World, any Condition, Trade, Calling, Profeſſion, Degree, or Dignity whatſoever, which is not *abus'd* by ſome? Are *Churches* exempt from *abuſes*? Are not *Bibles* and the *Word* of *God* abus'd? Is not *Chriſtianity* it ſelf *abus'd*, and even the *Mercy* of *God* abus'd? If therefore there is nothing ſo Sacred and Divine in the whole World, which wicked and malicious Men do not pervert to their ill deſigns, to the high diſhonour of God, and their own Damnation: How can any one upon the meer conſideration of ſome *abuſes*, paſs Sentence of Condemnation againſt a thing, which otherwiſe is *Good* and *Holy*? 'Tis an undeniable truth, that to embrace a Life exempt, as much as can be from the turmoils of the World; and in a quiet retirement to Dedicate ones ſelf to the *Service* of *God*, and ſpend ones days in *Prayers* and *Contemplation*, is a moſt commendable undertaking, and very becoming a *Chriſtian*. And yet if ſome, who enter ſuch a courſe of life as this; fall ſhort of what they pretend, and inſtead of becoming eminent in Vertue and Godlineſs; by their unexemplar lives, prove a *Scandal* to their *Profeſſion*: Is their *Rule* and *Inſtitution* to be condemned; or rather, they who ſwerv'd from it? No, let not the Dignity of an *Apoſtle*, ſuffer for the fall of *Judas*: Nor

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the *Commandments* lie under an aſperſion, upon the account of thoſe that break them,

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31. *Of Wicked Principles and Practices.*

HE is a Member of a Church, *which is called* Holy; *but in her* Doctrine *and* Practices *ſo* Foul *and* Abominable, *that whoſoever admires her for* Sanctity, *may upon the ſame grounds do homage to Vice it ſelf. Has ever any Society ſince Chriſt's time, appear'd in the World ſo black and deform'd with Helliſh Crimes as ſhe? Has not ſhe out done even the moſt Barbarous Nations and Infidels with her Impieties, and drawn a ſcandal upon the name of* Chriſtian, *by her unparallel'd Vices? Take but a view of the horrid Practices ſhe has been engag'd in, of late years; conſider the* French *and* Iriſh *Maſſacres, the Murders of* Henry *the Third and Fourth Kings of* France, *the* Holy League, *the* Gun-powder-Treaſon, *the* Cruelty *of Queen* Mary, *the* Firing *of* London, *the* late Plot *in the Year* 1678. *to ſubvert the* Government, *and deſtroy his*

HE is a Member of a *Church*, which, according to the 9th Article of the *Apoſtles Creed*, he believes to be *Holy*; and this not only in *Name*, but alſo in *Doctrine*; and for witneſs of her Sanctity, he appeals to her *Councils*, *Catechiſms*, *Pulpits*, and *Spiritual Books* of Direction; in which the main deſign is, to imprint in the hearts of the Faithful, this comprehenſive *Maxim* of Chriſtianity; *That they ought to love God above all things with their whole heart and ſoul and their neighbour, as themſelves.* And that none flatter themſelves, with a confidence to be ſaved by *Faith alone* without living *ſoberly*, *juſtly* and *piouſly*; as 'tis in the Council of *Trent*, *Seſſ. 6 c.* 11. So that he doubts not at all, but that as many as live according to the *direction* of his *Church*, and in obſervance of her *Doctrine*, live *holily* in the Service and Fear of God;

Majesty, *the death of Sir* Edmundbury Godfrey, *and an infinite number of other such like deviliſh Contrivances*); and then tell me, *Whether that* Church, *which has been the Author and Promoter of ſuch barbarous Deſigns, ought to be eſteem'd* Holy, *and reſpected for Piety and Religion, or rather be condemn'd for the* Miſtris *of Iniquity, the* Whore of Babylon, *which hath polluted the Earth with her Wickedneſs, and taught nothing but the Doctrine of Devils*? *And let never ſo many Pretences be made, yet 'tis evident, that all theſe Execrable Practices have been done according to the known* Principles *of this* Holy Church, *and that her greateſt Patrons, the moſt Learned of her* Divines, *her moſt eminent* Biſhops, *her* Prelates, Cardinals, *and even the* Popes *themſelves, have been the chief Managers of theſe Helliſh Contrivances. And what more convincing Argument, that they are all well approved, and conform to the* Religion *taught by their* Church?

and with an humble confidence in the *Merits* and *Paſſion* of their *Redeemer*, may hope to be receiv'd, after this Life, into eternal Bliſs. But that *all* in Communion with his *Church* do not live thus *holily*, and in the fear of God, he knows 'tis too, too evident; there being many in all places, wholly forgetful of their Duty, giving themſelves up to all ſorts of Vice, and guilty of moſt horrid Crimes. And tho' he is not bound to believe all to be *Truth*, that is charg'd upon them by *adverſaries*; there being no *Narrative* of any of thoſe deviliſh Contrivances and Practiſes laid to them, wherein *Paſſion* and *Fury* have not made great *additions*; wherein things *Dubious* are not improv'd into *Certainties*, *Suſpicions* into *Realities*, *Fears* and *jealouſies* into *Subſtantial Plots*, and *down-right Lies* and *Recorded Purjuries* into *Pulpit*, nay *Goſpel-truths*, Yet he really thinks, that there has been Men of his *Profeſſion* of every rank and degree, learned and unlearned, high and low, Secular and Eccleſiaſtick, that have been ſcandalous in their Lives, wicked in their Deſigns, without the fear of God in their hearts,

or

or care of their own Salvation. But what then? Is the whole *Church* to be condemn'd, for the vicious lives of ſome of her *Profeſſors*? and her *Doctrine* to ſtand guilty of as many Villanies, as thoſe commit, who neglect to follow it? If ſo, let the Men of that *Society*, *Judgment* or *Perſuaſion*, who are not in the like circumſtances, *fling the firſt ſtone*. Certainly if this way of paſſing ſentence, be once allow'd as juſt and reaſonable, there never was, nor ever will be, any *Religion* or *Church* of God upon the Earth. 'Tis but reckoning up, the Idolatries, Superſtitions, Cruelties, Rebellions, Murders of Princes, Impieties, and other ſuch like Enormities, committed by the *Jews*, as they ſtand recorded in *Scripture*; and 'tis immediately prov'd, that the *Jews* were never the *choſen People* of God, nor their *Law*, the Dictates of Heaven. 'Tis but making a Liſt of the *Miſdemeanours*, *Irregularities*, *Abuſes*, *Exceſſes*, *Treacheries*, *Simony*, *Separations*, *Diſcords*, *Erroneous Doctrines*, to be found even in the time of the Apoſtles and their followers; and they are all effectually prov'd to be the Diſciples of *Antichriſt*, and that the World's *Redeemer* had no ſooner aſcended into Heaven, but his Apoſtles left him, and began to ſet up for Schiſm and Vice. By this way, *Conſtantine* may be evidently condemn'd for an *Heathen*, becauſe he murder'd his *Wife* and his *Son*. And the *Religion* of *Theodoſius* be mark'd out for *Atheiſm*, becauſe by his order, Seven Thouſand *Theſſalonians*, were treacherouſly maſſacred in three hours ſpace, without diſtinction of Sex or Age, or the Innocent from the Guilty. A *Confident* Undertaker would find no difficulty in proving all this; eſpecially if he had but the *Gift*, of *exagerating* ſome things, *miſrepreſenting* others, of finding *Authorities* and *Texts* for every idle Story, of charging the extravagant Opinions of every *ſingle Author* upon the *Religion* they profeſs, of raking together all the Wickedneſs, Cruelties, Treacheries, Plots, Conſpiracies, at any time committed, by any ambitious Deſperado's or wicked Villains: and then poſitively aſſerting, that what theſe

did

did, was according to the *Doctrine* of that *Church* of which they were Members; and that the true Measures of the *Sanctity* and *Goodness* of the *Church* in whose Communion these Men were, may be justly taken from the Behaviour of such *Offenders*. But certainly no Man of Reason and Conscience can allow of such Proceedings. No sober Man would ever go to *Tyburn*, and *Whetstons-Park*, to know what is the *Religion* profess'd in *England* according to *Law*. Nor would look into all the Sink, Jakes, Dunghills, Common-shores about Town, from such a Prospect to give a true Description of the City. Why therefore should the Character of the *Church of Rome* and her *Doctrine* be taken only from the loose Behaviour and wicked Crimes of such, who, tho' in Communion with her, yet live not according to her direction? She teaches Holiness of Life, Mercy to the Poor, Loyalty and Obedience to Princes, and the Necessity of keeping the Commandments, (witness the many Books of Devotion and Direction, made *English*, for publick benefit, written originally by *Papists*) and great numbers there are (God be prais'd) who practice this in their Lives. And now if there be many also, who stop their ears to good Instruction, and following the Suggestions of their own ungovern'd Appetites, of Pride, Ambition, Covetousness, Luxury, *&c.* so lay aside all concern of Salvation, and become unchristian both to God and their Neighbour, that they are a shame to their *Profession*: why should the *Church* be represented according to the *wickedness* of those that neglect her *Doctrine*, and not rather by the Piety and Exemplar Lives of such as follow it? Is not this to deal by her, (if we may use such a Comparison) as 'tis generally done by the *Sign* of St. *Dustan*, near *Temple-bar*: on which, tho' the *Saint* be drawn almost in the *full proportion*, and there's no more of the *Devil* on it; besides the *reaching* towards him with a pair of *Tongs*; yet 'tis describ'd only by the Name of the *Devil Tavern*, without the least mention of the *Saint*? And is not this *partiality* unjust, and these *piece-meal* Descriptions

ſcriptions unreaſonable. Let the *Character* of the Church be given according to what ſhe teaches, and not according to the *Writings* of every *poſitive Opiniator*, and the *Practices* of every wicked Liver, and then there's no fear of its comming out ſo *ugly* and *deform'd*. Neither let any one pretend to demonſtrate the *Faith* and *Principles* of the *Papiſts* by the Works of every *Divine* in that Communion; or by the *Actions* of every *Biſhop*, *Cardinal*, or *Pope*; for they extend not their *Faith* beyond the *Declarations* of *General Councils*: and ſtanding faſt to theſe, they yet own, that many of their *Writers* are too looſe in their *Opinions*, that all *Biſhops* and *Cardinals* are not ſo edifying, as it becomes their ſtate; and that *Popes* may have their failings too. A *Pope* is a Temporal Prince, keeps a *Court*, has variety of Officers about him. And if he has *Flatterers*, and *Miſinformers* too, 'tis nothing but what all Princes are ſenſible of, but cannot remedy. And hence he doubts not, but 'tis poſſible that he may be engag'd in unlawful undertakings, and invite others to the like. And are not all other *Princes* ſubject to this too? But what then? Theſe Actions of *Popes* concern not the *Faith* of thoſe, who are in Communion with them; they may throw a ſcandal indeed upon the *Religion*, but they can never alter it's *Creed*. But what need any other return to the numerous Clamours made daily againſt the *wickedneſs* of the *Papiſts*? 'Tis a ſufficient Vindication of their Chief Paſtors or *Popes*, (to uſe the words of a Perſon of Quality) that among two hundred and fifty, that have now ſucceſſively bore that Charge, there are not above *ten* or *twelve* againſt whom, their moſt malicious adverſaries can find occaſions of ſpitting their venome; and that a Challenge may be made to the whole World, to ſhew but the fifth part of ſo many *ſucceſſive Governors*, ſince the Creation, of which there have not been far more that have *abus'd* their *Power*. And as for their *Flock* and People owning this *Authority*, 'tis true, many wicked things have been done:

done by ſome of them; and too many like Libertines, neglect the care of their Souls: but however the *Generality* of them live like *Chriſtians*; few come to them, but with their *Religion* they change alſo their *Manners* for the *better*; few *deſert* them, but ſuch who ſeem to be fall'n out with all *Chriſtianity*: and whoſoever will look into any of our neighbouring *Popiſh* Towns, as *Paris*, *Antwerp*, *Gant*, &c. will find in any *one* of them, more *Praying*, more *Faſting*, more *receiving the Sacraments*, more *viſiting Priſoners and the Sick*, more *Alms-giving*, than in any *ten* Towns of the *Reformation*.

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32. *Of Miracles.*

HE *is ſo given up to the belief of* idle Stories *and* Ridiculous Inventions *in favour of his* Saints, *which he calls* Miracles; *that nothing can be related ſo every way abſurd, fooliſh and almoſt impoſſible, but it gains credit with him; and he is ſo credulouſly confident of the truth of them, that there's no difference to him betwixt theſe* Tales, *and what he reads in* Scripture. *'Tis a pretty* Romance, *to ſee what is recounted of Saint* Francis's Cord, *the* Scapular, *Saint* Anthony, *Saint* Bridgit, *and other ſuch* Favourites *of Heaven. He that has but read the Atchievements of theſe, may excuſe the peruſal*

HE is not oblig'd to believe any one *Miracle*, beſides what is in the *Scripture*; and for all others, he may give the credit, which in *prudence* he thinks they deſerve; conſidering the *Honeſty* of the *Relator*, the *Authority* of the *Witneſſes*, and ſuch other circumſtances, which on the like occaſions uſe to gain his aſſent. And if upon the account of meer Hiſtory, and the conſent of Authors, few make any doubt, but that there was ſuch an one as *Cæſar*, *Alexander*, *Mahomet*, *Luther*, &c. VVhy ſhould he doubt of the truth of many *Miracles*, which have not only

of Bevis *of* Southampton, *the* Seven Champions, *or* Quevedo's Dreams; *for theſe have nothing to compare to the former, either for* rare *invention*, wonderful *ſurpriſes or performance of* impoſſibles. ly the like conſent of *Authors* and *Hiſtory*, but alſo are atteſted by great numbers of *eye-witneſſes*, examin'd by *Authority*, and found upon Record, with all the formalities due to ſuch a *Proceſs*? Saint *Auguſtin* relates many *Miracles* done in his time, ſo does St. *Jerome* and other *Fathers*, and if they doubted nothing of them then, VVhy ſhould he queſtion the truth of them now? He finds that in the time of the *Old Law*, God favour'd many of his Servants, working *Miracles* by their hands; and he thinks now that God's hand is not ſhortned; that the Diſciples of *Chriſt* are no leſs *Favourites* of Heaven, than thoſe of *Moſes*; and that the *New Law* may be very well allow'd to be as *Glorious* and as particularly *privileg'd* as the *Old*: eſpecially ſince Chriſt promiſed that his *Apoſtles, ſhould do greater Miracles, than ever he himſelf had done.* And what if ſome *Miracles* recounted by Authors, are ſo wonderfully *ſtrange*, that to ſome they ſeem *Ridiculous* and *Abſurd*; are they the leſs true upon this account? Is not every thing *Ridiculous* to *Unbelievers?* The whole *Doctrine* of Chriſt, is a *Scandal to the Jews and Folly to the Gentiles.* And what more *Abſurd* to one that wants Faith, than the *Miracles* recounted in the *Old Teſtament?* Might not ſuch an one turn them all into Ridicule and Buffoonry? Take but *Faith* away, and ſee what becomes of *Balaam* and his *Aſs*, *Samſon* and his *Jaw-bone*, *Elias* and his *Fiery Chariot*, *Elijah's Mantile*, *Axe-head* and *Dead-Bones*, *Gideon's Pitchers*, *Lamps* and *Trumpets* in demoliſhing the Walls of *Jericho*, *Moſes* and his *Burning-Buſh*, his holding up his hands for the Victory over his Enemies, his parting of the *Red-Sea*, and *Joſhua's* commanding the Sun to ſtand ſtill, *&c.* Might not theſe, and all the reſt be painted out as *Ridiculous*, as any ſuppoſed to be done ſince Chriſt's time, and be put in the ſame Liſt, with the Hiſtory of *Bevis* or *Guy*

of *Warwick*? A little *incredulity*, accompanied with a *presumption* of measuring Gods Works by Humane Wisdom, will easily make the greatest part of them, pass for *Follies* and *Absurd Impossibilities*. And though he is so far from giving equal assent to the *Miracles* related in *Scripture*, and the others wrought since; that the former he believes with a *Divine Faith*, and the rest with an *inferiour* kind of assent, according to the Grounds and Authority there is in favour of them, like as he does in Prophane History: Yet the *strangeness* of these, never makes him in the least doubt of the *Truth* of them, since 'tis evident to him, that all the Works of *Heaven* far surpass all his *reasoning*, and that while he endeavours but to look even into the very *ordinary* things daily wrought by God Almighty, the *Motion* of the *Sun*, *Moon* and *Stars*, the *Flowing* of the *Sea*, the *Growing* of an *Ear* of *Corn*, the *Light* of a *Candle*, the *Artifice* of the *Bees*, &c. he quite loses himself, and is bound to confess his own *Ignorance* and *Folly*, and that God is *Wonderful* in all his *Works*, a God *surpassing* all our knowledge. Whatsoever therefore is related upon good grounds, as done by the extraordinary Power of God, he is ready to assent to it, although he sees neither the *how*, the *why*, nor the *wherefore*; being ready to attribute all to the Honour and Praise of his *Maker*, to whose Omnipotent Hand, most of poor Man's Impossibles, are none.

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33. *Of Holy Water.*

HE *highly approves the Superstitious use of many* inanimate *things, and attributes wonderful effects to such Creatures, which are but*

HE utterly disapproves all sorts of *Superstition*. And yet is taught to have an esteem for *Holy Water*, *bless'd Candles*,

in a very inferiour rank, and able to do no such things. Holy Water *is in great esteem with him, so are* Blessed Candles, Holy Oyl *and* Holy Bread, *in which he puts so much confidence; that by the Power of these, he thinks himself secure from all Witchcraft, Enchantment, and all the power of the Devil; nay, that by the help of these* senseless Mediators *he may obtain remission of his venial or lighter sins. And in the use of these things, he is taught by his* Church *to be so obstinately positive, as if he had the Authority of Fathers and Scripture to back it, whenas there is not the least grain of* Reason, *no hint of* Antiquity, *no* Text *throughout the* Word of God *for the defence, command, or even permission of it.*

dles, *Holy Oyl,* and *Holy Bread;* not doubting, but that as such Men, who have Consecrated themselves to the service of God, in the Preaching the Gospel and Administration of the Sacraments, have a particular respect due to them, above the *Laity:* As *Churches* Dedicated to *God* are otherwise to be look'd on, than other *dwelling Houses:* So likewise these other Creatures, which are particularly deputed by the Prayers and Blessing of the Priest, to certain uses for God's own Glory, and the Spiritual and Corporal good of Christians, ought to be respected in a degree above other things. And what *Superstition* in the use of them? Has not God himself prescrib'd such inanimate things, and Holy Men made use of them, for an intent above their *natural Power*; and this without any *Superstition?* Was there Superstition in the *Waters of Jealousie,* (*Numb.* 5. 17.) in the *Shew-Bread,* in the *Tables of Stone,* in the *Salt* us'd by *Elijah* for sweeting the infected Waters; in the *Liver* of the *Fish,* taken by the Angel *Raphael* for expelling the Devil? Was it Superstition in *Christ* to use *Clay,* for the opening the eyes of the Blind; or in the Apostles to *impose hands* for the bringing down the *Holy Ghost* upon Christians; or to make use of *Oyl* for the curing the sick? (*Mark* 6. 13.) And though there be no express *Com-*

mand in *Scripture* for Bleſſing *Water*, *Bread*, &c. yet there is this aſſurance, that *every Creature is ſanctified by the Word of God and Prayer*, (1 *Tim.* 4. 5.) and frequent *Promiſes*, that God *would hear the Prayers of the Faithful*. Why therefore ſhould he doubt, but that theſe *Creatures*, on which the *Bleſſing* of God is ſolemnly implor'd by the *Word of God* and the *Prayers* of the Prieſt and People, for their *Sanctification*, are really *Sanctified*, according to the *aſſurance* of the *Apoſtle*, and the *Promiſes* of God? St. *Cyril* of *Jeruſalem*, who liv'd in the Third Century, made no queſtion, but that as thoſe things, which are Offered to Idols, though *pure* in their own *nature*, are made *impure* by the *Invocation* of Devils: ſo on the contrary, *ſimple Water* is made *Holy*, and gets a *Sanctity*, by vertue receiv'd from the Invocation of the Holy Ghoſt, Chriſt our Lord and his eternal Father, (*Cyr. Catech.* 3. 3.) St. *Auguſtine* was of the ſame Judgment, touching the *Benediction* of *Bread*; affirming, that the *Bread* which the *Catechumens* did take, tho' it was not *Chriſt's Body*, yet it was *holy*; yes, and more *holy* than the Meat wherewith we are nouriſh'd, (*Aug. Tom.* 7. *l.* 2. *de Pecc. Mer. & Remiſ. c.* 26.) The like is to be ſeen in the Epiſtle of St. *Alexander*, who govern'd the *Church* but fifty years after St. *Peter*; where he declares the *Cuſtom* even at that time of *bleſſing Water*, and confirms the Practice of it by his *Command*. And that Water thus *bleſs'd* was capable by vertue receiv'd from Heaven, of working effects above its own Nature, was the Sentiment of Chriſtians in the Primitive times; *Epiphanius* makes early mention, (*Tom.* 2 *l.* 1. *cont. hær* 30.) where he relates a paſſage at length, how that Water being *bleſſed in the Name of Jeſus*, and ſprinkled upon Fire, which by *Witchcraft* was made *unactive* and hindred from burning, immediately the Enchantment ceas'd and the Fire burn'd. As alſo that a *Poſſeſs'd* Perſon being beſprinkled with *bleſs'd Water*, the Party was immediately cured. *Theodoret* has the like Narration, of the Devil hindring fire from burning, and how that he was chaced away, and the charm diſſolved by *bleſſed Water* being thrown on it, (*lib.* 5. *Eccleſ. hiſt. c.* 21.)

And

And does not St. *Hierom* (*in vit. Hilarion, p.* 323. *Paris print.*) make this relation, how that *Italicus* took *Water* from bleſſed *Hilarion*, and caſt it on his betwitched Horſes, on his Chariot, and the Barriers from whence he us'd to run, and that the Charm or Witchery did ceaſe upon the ſprinkling this *Water*; ſo that all cried out, *Marnas victus eſt a Chriſto. Chriſt hath conquered Marnas!* (the Idol.) And now, there's no *jeering* and *ridiculing* theſe things, will ever make them look like *idle Superſtitions*, to one that conſiders ſeriouſly, how much they are grounded upon *Reaſon*, the *Word of God*, *Antiquity*, and the *Authority* and *Practice* of the *Catholick Church*; which though it approves the uſe of them; yet it teaches plainly, that there is no *Confidence* to be put in any thing, but only in *Jeſus Chriſt*; and what power theſe things have, they have not of *themſelves*, but only from *Heaven*, and by the invocation of the Name of *Jeſus*; who as by his heavenly *Bleſſing*, he enables us to do things *above* the power of *Nature*; ſo alſo by the Prayers of his *Church* he *bleſſes* theſe thngs, in order to the working effects *above* their own natural qualities, that by them his Fatherly Benefits may be applied to us; and that ſo the Faithful may more particularly honour and bleſs him in all his Creatures.

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34. *Of Breeding up People in Ignorance.*

HE *is train'd up in* Ignorance; *and 'tis the chief means made uſe of by his* Church, *for preſerving Men in that* Communion, *to hide from them her manifold* Myſteries *of Iniquity*, *her ſottiſh* Superſtitions, *her unchriſtian* Doctrins, *by per-*

HE has all the liberty, encouragement and convenience of becoming *learned*, of any People or Perſwaſion whatſoever. And none that has ever look'd over any *Library*, and found that the greateſt numbers and choiceſt Books of all Sciences,

forming all in unknown Tongues, *and not permitting the poor miſled People to look into, or underſtand any thing that they Belive or Profeſs. And by this* Blindneſs *they are perſwaded to embrace ſuch infinite numbers of* groſs Errors, *that were but the vail taken from their eyes, but for one half hour, and they but permitted to have one fair proſpect of their Religion, thouſands and thouſands would daily deſert her and come over to the* Truth.

ences, have men of his *Communion* for their *Authors*: None that in his Travels, has taken a thorough view of the *Univerſities* in *Popiſh* Countries, of the *Sorbon*, *Louvain*, *Salamanca*, *Bologn*, &c. and conſider'd their laborious ſtudies in *Philoſohy*, *Divinity*, *Hiſtory*, the *Fathers*, *Councils*, *Scripture*, &c. and beſides Students here, has ſeen how many thouſands there are in *Religious Houſes*, who, free from the diſturbances of the World, make Vertue and Learning the buſineſs of their whole Life; will ever lay *Ignorance* to the charge of the *Papiſts*; but muſt in juſtice confeſs, that amongſt them, are to be found as *many*, and as *great Scholars*, as amongſt any People or Society in the World. And tho' the *Vulgar* and *common ſort*, of that *Profeſſion*, underſtand not *Latin*; yet are not they train'd up in *ignorance* of their Religion, nor led along in *blindneſs*; but are ſo provided of Books in their own *Mother tongue*, of Inſtruction and Devotion, wherein is explicated the *whole Duty* of a *Chriſtian*, every *Myſtery* of their *Faith*, and all the *Offices* and *Ceremonies* perform'd in the *Church*; that they muſt be very negligent, or elſe very meanly parted, who do not arrive to a ſufficient knowledge of their *Obligation* in every reſpect. And whoſoever has ſeen the great pains and care ſome *Good* men take abroad, in explicating, on Sundays and Holy days in their Churches, and on Week-days in the Streets, the *Chriſtian Doctrin* to the crowds of the ignorant and meaner ſort of people; not omitting to reward ſuch as anſwer well, with ſome ſmall gifts, to encourage Youth and provoke them to a commendable emulation; will never

ver ſay, that the *Papiſts* keep the poor People in *Ignorance*, and hide from them their *Religion*; but rather that they uſe all means for inſtructing the *Ignorant*, and omit nothing can any ways conduce for the breeding up of *Youth*, in the knowledge of their *Faith*, and letting them ſee into the *Religion* they are to profeſs. Neither does it ſeem to him, even ſo much as probable, that if the *Church Offices* and *Service*, &c. were perform'd in the *Vulgar-tongue*, that upon this the *now-Ignorant* and *blindled* People, would immediately diſcover ſo many *idle Superſtitions*, ſenſeleſs Devotions and *groſs Errors*, that they would in great numbers upon the ſight become *deſerters* of that *Communion*, in which now they are profeſs'd *Members*. For ſince there is nothing done but in a Language, which the Learned, Judicious and Leading Men of all Nations do every where underſtand, and yet theſe eſpy no ſuch *Ridiculoſities*, which fright them from their *Faith*; but notwithſtanding the ſeeing all thorough and thorough, they yet admire all for *ſolid*, *holy* and *Apoſtolical*, and remain ſtedfaſt in their *Profeſſion*: how can it be imagin'd that the vulgar, weak and unlearned ſort, did they but underſtand all as well as they, would eſpy any ſuch Errors and Superſtitions, which theſe others, with all their Learning and Judgment cannot diſcover? No, he thinks there's no reaſon to fear, that what paſſes the Teſt among the *Wiſe* and *Learned*, can be groundedly call'd in queſtion by the *Multitude*.

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35. *Of the Uncharitableneſs of the* Papiſts.

HIs Church teaches him to be very uncharitable; *it being her conſtant Doctrin, that none out of her Communion can be Saved. So that let a man be never ſo honeſt in his Deal-*

HIs Church teaches him no *uncharitableneſs* at all, and the Doctrine ſhe delivers concerning the deſperate eſtate of *Hereticks* and *Schiſmaticks*, is nothing but what

ng, never ſo juſt to his Neighbour, never ſo charitable to the Poor, and conſtant in his Devotion to his Maker; yet all this ſhall avail him nothing, if he be not a Member of his Church. 'Tis not enough for him to believe in Jeſus Chriſt, to confeſs him his Redeemer, to believe that he died for our Sins, that he roſe again, and aſcended into Heaven; unleſs he believes and aſſents to every Article and Tenet declar'd by any of his General Councils; *for that obſtinately to deny any one of theſe, does as certainly place him at the* Left hand *of the* Judge, *as if he perverſly ſtood out againſt the truth of Chriſtanity, and denied* Jeſus Chriſt *to be God. And by this means, as many as by his Church are mark'd out for* Schiſmaticks *or* Hereticks, *are to expect nothing but Damnation; or rather are condemned already.*

what ſhe has learnt from the mouth of Chriſt and his Apoſtles. Among the laſt Advices, recommended by our Saviour at his Aſcenſion, is found the Sentence of doom pronounc'd againſt all ſuch as would not receive the Doctrin preach'd by the *Apoſtles. Preach the Goſpel* (ſays Chriſt *Mark* 16. 16.) *to every Creature: he that believeth, and is baptized, ſhall be ſaved: but he that believeth not, ſhall be damned.* And this is all his Church delivers in this point, repeating the ſame Sentence of condemnation againſt all ſuch as will not receive and believe the Doctrin left by Chriſt, and preach'd by his Apoſtles. And if among thoſe that believe not, ſhe comprehends not only *Infidels and Heathens*, but alſo all *Hereticks and Schiſmaticks*; 'tis nothing but what ſhe has receiv'd from the Apoſtles, who did not only ſhake the duſt off their feet, in witneſs againſt thoſe who deni'd them entrance, and refus'd to believe in Jeſus; but alſo denounc'd ſuch of the Brethren to ſtand guilty of damnation, who notwithſtanding their belief in Jeſus, that he died for the Redemption of Man, and that Riſing again he Aſcended into Heaven; did make *Diviſions* amongſt the Faithful, or Preach'd any new Doctrine contrary to what they had delivered. St. *Paul* is very expreſs in this, who

who foretelling *Timothy* (1 *Tim.* 4. 1, 2, 3.) of ſome, who in latter times, would come and Preach a Doctrine, *Forbidding to Marry, and commanding to abſtain from Meats, which God hath created to be received:* brands them with the infamous title of men that *depart from the Faith, giving heed to ſeducing ſpirits, and doctrins of Devils.* In theſe words plainly letting him underſtand, that tho' theſe Men would not deny Chriſt, yet that their falſe Doctrine in thoſe two other Points, were enough to make them *Seducers, Deſerters* of *Chriſt*, and *Leaders* to the *Devil.* And does not he as expreſly, in his 2*d. Epiſtle to Timothy* (*c.* 2. *v.* 16, 17, 18.) condemn *Hymeneus* and *Philetus*, for *prophane and vain babblers, increaſers of ungodlineſs, and overthrowers of the Faith, who concerning the truth erred* only in one Point, *ſaying, that the Reſurrection is paſt already?* By which 'tis manifeſt to him, that the Doctrin now taught him by his Church, is nothing but what ſhe has learnt from S. *Paul*, and the reſt of the Apoſtles; it being deliver'd by them, that he is a *lyar who denieth that Jeſus is the Chriſt* (1 *Joh.* 2. 22.) And *that every ſpirit that confeſſes not, that Jeſus Chriſt, is come in the fleſh, is not of God,* (*ib. c.* 4. *v.* 3.) And not only this, but likewiſe, *A man that is an Heretick, after the firſt and ſecond admonition, reject; knowing that he is ſuch, is ſubverted and ſinneth, being condemn'd of himſelf,* (*Tit.* 3. 10, 11.) With this weighty advice to the *Brethren*, in which they are commanded *in the Name of our Lord Jeſus Chriſt, to ſpeak all the ſame thing, that there be no diviſions among them, but that they be perfectly joined together in the ſame mind and in the ſame judgment,* (1 Cor. 1. 10.) For that having *ſtrife and diviſions among them, they will ſhew themſelves to be carnal, and to walk as men,* (*ib. c.* 3. *v.* 3.) That therefore, there *being but one body, and one ſpirit, one Lord, one Faith, and one Baptiſm, they ſhould endeavour to keep the unity of the Spirit, in the bond of peace, and not be toſſed too and fro like children, and carried about with every wind of doctrin, by the ſlight of men, and cunning craftineſs, whereby they lie in wait to deceive,* (*Epheſ. c.* 4.

v. 3.

v. 3, 4, 5, 14.) *Who transforming themſelves into the Apoſtles of Chriſt, are falſe Apoſtles, deceitful workers,* (2 Cor. 11. 13.) But certainly *accurſed*, for that *troubling the faithful they would pervert the Goſpel of Chriſt, and preach another Goſpel, than that which had been preach'd by the Apoſtles,* (*Gal.* 1. 7, 8.) And this is the Sum of the Doctrine of his Church, which believing that Faith is neceſſary to Salvation, it being *impoſſible, without Faith to pleaſe God,* (*Heb.* 11. 6.) teaches likewiſe, that the *Faithful* ought to hold faſt the profeſſion of their Faith without *wavering*, for that not only they loſe it, who deny *Jeſus Chriſt* to be God, as ſome have done: but alſo all thoſe, who endeavor to pervert the *Goſpel* of *Chriſt*, and in any point of Faith obſtinately deny, or teach otherwiſe than was taught by *Chriſt* and his *Apoſtles*, as *Hymenus* and *Philetus* did: ſo that, that Chriſtian makes but a very imperfect and lame profeſſion of his Faith, who can only ſay, *I believe that Jeſus Chriſt is come in the fleſh, and that he is God and Man, the Redeemer of the world:* unleſs he can with Truth add this likewiſe, *I alſo believe the whole Goſpel that he preach'd, and every point of Faith, that he has taught and deliver'd to us by his Apoſtles:* there being the ſame Obligation to obey his Precepts, and hearken to his Words, as to acknowledge the Divinity of his Perſon; and it being a ſin of the ſame blackneſs, obſtinately to oppoſe any point of his *Doctrine*, as to deny the truth of his *Perſon*. 'Tis not therefore any *uncharitableneſs* in his Church, to declare plainly this miſerable unhappy ſtate of all ſuch, who wilfuly *oppoſe* and *ſeparate* from the *Doctrine* of Chriſt, delivered by the Apoſtles, and continued in the Catholick Church; and of ſuch who *diſobey* and *ſeparate* from the *Government* of the ſame Church, which Chriſt has Commanded all to hear and obey; But 'tis her Zeal ſo to do, and the ſame ſolicitude for the ſalvation of Souls, which mov'd the Apoſtles heretofore, to Preach the like Doctrine to their Flock; as alſo

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the Primitive Chriſtians to expel their Communion, and Anathematize all ſuch, who by broaching erroneous Tenets, contrary to any point of Receiv'd Doctrin, or by diſobedience, did wilfully *devide* themſelves from the *Belief* or *Diſcipline* of the *Catholick Church:* Such as were *Marcion*, *Baſilides* and *Bardeſanes*, who were Condemn'd in the Firſt Age, for oppoſing that Article of our Faith, in which we beleive the *Reſurrection of the Dead*; ſuch the *Archonticks*, Condemn'd likewiſe for denying the *neceſſity of Baptiſm*: Such *Tatianus*, &c. for Preaching *Marriage to be unlawful*. Such the *Millenarians*, for maintaining a thouſand Years Reign of Chriſt upon Earth, with his Saints in ſenſual pleaſures. And ſo in all Ages others were condemn'd upon the like account. It having been always a receiv'd Cuſtom, even in the pureſt time of the Goſpel, for the Elders and Prelates, to whoſe charge Chriſt committed the care of his Flock, to oppoſe all thoſe that by new Doctrine, or by making *Schiſms and Diviſions*, did diſturb its peace: and not to permit any that by ſuch like means did endeavour to deſtroy its Unity, ſo much deſir'd and recommended by the Apoſtles. So that they were equally declar'd Enemies of Chriſtianity, who denied Chriſt; and they, who confeſſing Chriſt, did yet contradict and reject any part of his Doctrin. And this upon the Principle, that *Chriſtian Faith ought to be entire*. For that every Article, Myſtery and Point of it being delivered by the ſame hands, and recommended by the ſame *Authority*; whoſoever did oppoſe any one Point of it, was immediately judg'd guilty of all, in diſcrediting the *Authority*, on which the whole ſtood equally grounded. And this is that great Truth proclaim'd above thirteen hundred years ago, and now every where read in St. *Athanaſius's Creed*. *Whoſoever will be ſaved: before all things it is neceſſary that he hold the Catholick Faith. Which Faith, except every one do keep Whole and Undefiled; without doubt, he ſhall periſh everlaſtingly*. By which words was made known to the Chriſtian World, the Senſe and Doctrine of the then pure and unſpotted Church, as receiv'd from Chriſt and

his Apoſtles. That it is in vain for any one to hope for Salvation, unleſs he firſt believe the *Catholick Faith*; and that whoſoever does not believe *it Whole and Undefiled*, ſhall certainly periſh everlaſtingly. Which is a Doctrine like that deliver'd by the Apoſtle, concerning the obſervance of the Laws of God; that as whoſoever *fails in one, is made guilty of all*; ſo alſo, whoſoever disbelieves one Article of the Catholick Faith, does in a manner disbelieve all. There being no more hopes of Salvation for one that denies obſtinately any *one* Point of the Catholick Faith, tho' he believes all the reſt; than there is for one, who keeps *Nine* of the Commandments, with the Breach of the *Tenth*. An obſtinate oppoſition againſt *one* Point of Faith, and a ſin againſt *one* Commandment, being as certainly damnable, as if 'twere againſt *all*. There being the ſame reaſon, and an equal neceſſity that the Obſervance of God's Law, and the Aſſent to the Catholick Faith be *alike Entire* and *Whole*. And now being convinc'd, that none can believe to Salvation, but he that embraces the Catholick Faith thus *wholly* and *entirely*, by an equal ſubmiſſion to all the *Myſteries* contain'd in it, without oppoſition to any. And being likewiſe convinc'd, that no one can arrive to the true knowledge of this *Faith*, with an aſſurance of its *Integrity*, but by receiving it as propos'd and believ'd by the *Church of Chriſt*; Which *Church* was founded by the Son of God, watered with his Blood, and by an infallible aſſiſtance of the Holy Ghoſt, (by which it was to be taught all Truth to the end of the World) was ſecur'd from the danger of being deceiv'd, or deceiving others to the conſummation of things: he does not doubt, but as in the Apoſtles time, ſo alſo ever ſince, and at preſent, *God addeth to this Church daily ſuch as ſhall be ſaved*, (*Acts* 2.47.) there being no *entire faith* neceſſary to ſalvation to be found out of this *Church*; and no poſſibility, as St. *Cyprian* ſays, that *God* ſhall be a *Father* to any, who owns not *this Church* for his *Mother*. But now; *where* and *which this Church* is, and what Society of Men are Members of it, among ſuch va-

riety

riety of Pretenders; tho' it may ſeem a great difficulty to ſome to diſtinguiſh; yet to him it is none at all: for ſince there is no other Church, beſides the *Roman Catholick*, which has had a continued and viſible Succeſſion of Biſhops and Paſtors in all Ages ſince the Apoſtles; no other that has converted Infidel Nations to Chriſtianity: no other that has always preſerv'd Peace and Unity amongſt its Members, all of them ſpeaking the ſame thing, and being perfectly joyn'd together in the ſame mind, and the ſame judgment; no other that by aſſembling the Elders and Prelates, has oppos'd in all ages Hereſies and Schiſms, and condemn'd all thoſe, who not ſparing the Flock, have ſpoken perverſe things, endeavouring to draw away Diſciples after them: no other, that has, in obedience to the command of Chriſt, ſent Apoſtles amongſt Infidels and Unbelievers, for the preaching to them the Goſpel and inſtructing them in Chriſtianity, and by this way, without Arms or Blood, have ſpread their Faith throughout the World; No other, that by evident and undeniable Miracles, have prov'd the truth of her Doctrine: No other, but what has begun by *ſeparation*, whoſe firſt Preachers have *gone out* from this; the time of their firſt Preaching, and ſhewing themſelves to the World, being upon Record, and their new Doctrine cenſur'd and condemn'd by that Church, from whence they *ſeparated*. Since, I ſay, there's no other Society or Chriſtian Congregation in the World, to which theſe certain Marks of the Church of Chriſt, does agree; 'tis evident to him, that this is the *only true Church*; that whoſoever denies any Article of her Faith, denies ſo much of Chriſt's Doctrin; that whoſoever hears her, hears Chriſt; and whoſoever obſtinately and wilfully is ſeparated from her, is in the ſame diſtance ſeparated from Chriſt himſelf: and finally, that *God addeth to this Church daily, ſuch as ſhall be ſaved*, (*Acts* 2. 47.)

36. *Of Ceremonies and Ordinances.*

HIS Church, upon the presumption of being Apostolical and Commissionated by Christ, has brought in such an infinite number of unnecessary superstitious Ceremonies, *that the whole exercise of her Religion, consists in nothing but a vain Pomp and empty Shew. And whereas Christians are commanded by the Apostle to serve the Lord in* Spirit *and Truth: She has made void this Precept; and neglecting both Spirit and Truth, has restor'd the heavy yoke of* Jewish Rites, *without the least authority of the* Word *of* God: *rather in express opposition to it, has made these her Humane Inventions take place of the Divine Law. And then besides her Ceremonies, what an endless account is there of other her Ordinances, Institutions, Precepts, to which she obliges all in her Communion. How many are her Fast-days, Rogation and Ember-days? How many her Festival and Holy-days? How many her Injunctions on*

HIS Church has appointed a great number and variety of Ceremonies to be us'd in the Celebrating *Divine Service*, in the *Offices* and the Administration of the *Sacraments*. She has likewise many *Observances, Ordinances, Constitutions*, apperta ining to Discipline and the Government of the Flock. And all these as receiv'd, approv'd or instituted by her, every one in her Communion does embrace, admit & willingly submit to, without opposition, exception or calling any into question. Because, although the Particulars thus appointed or commanded be not to be found in Scripture: Yet there being in the Scripture, an express and absolute command given to the whole Flock of Christ, of following and being obedient to those, that have thus order'd these things; in vertue of that command they voluntarily, and without constraint, accept all that is of their appointment:

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ſeveral degrees of People? That Prieſts ſhall not Marry, that whoſoever is in Orders, ſhall be oblig'd to the reciting or ſinging ſuch and ſuch Offices. That Marriage ſha'l not be permitted, but at ſome ſet times. And a multitude of other ſuch reſpective Commands, which have no grounds in Scripture, and no other Authority for them, beſides the Decrees of ſome Popes, *who for ſome private ends, and the making themſelves Great, thought fit to lay* theſe burdens *upon the People. Some being firſt inſtituted by Pope* Teleſporus, *as the Faſt of* Lent: *Some by* Calixtus, *as the Ember-days: Some by Pope* Nicholas, *as the Prohibition of Marriage: And ſo all the reſt. And yet, forſooth, all theſe muſt be obſerv'd under pain of eternal Damnation, as if God and the Pope Commanding were but all one, and had Heaven and Hell equally at their diſpoſure.*

Without excepting againſt any thing, unleſs it be manifeſtly ſinful. And this they look on, as a Chriſtian Duty belonging to all ſuch, that are, by God's pleaſure, in ſubjection to higher Powers, or under charge. And therefore, as a Servant having receiv'd a Command from his Maſter, is oblig'd to comply with it, in caſe it be not ſinful, although he cannot find the thing then particularly commanded, in Scripture; the general Precept of *Servants being Obedient to Maſters*, being ſufficient to let him know his obligation, and to remove all ſcruple. And as Children are in Duty oblig'd to perform the Will of their Parents, upon the Command, *Obey thy Father and thy Mother*, whether the thing particularly willed, be in Scripture, or no. So they judge it the Duty of all Chriſtian People to ſubmit without contention to the Ordinances and Conſtitutions of their Paſtors and Prelates, although the things particularly order'd by them, be not expreſs'd in Scripture; it being a ſufficient ground for this their Submiſſion and Obedience, that God has given them a General Command; *Obey them that have the rule over you, and ſubmit your ſelves: for they watch*

for

for your ſouls, as they that muſt give account, (*Heb.* 13. 17.) *Remember them which have the rule over you, who have ſpoken to you the Word of God, whoſe faith follow,* (*Heb.* 13. 7.) So that to them it ſeems a very fallacious rule, leading to all confuſion and unchriſtian Contentions, *viz* That the higher Power, our Superiors, Paſtors and Prelates, are not to be obey'd, but only in ſuch things as are expreſs'd in Scripture; and as for any other particulars, whoſoever upon examination, cannot find what is Commanded by them in *Holy Writ*, may lawfully refuſe ſubmiſſion; nay, he is oblig'd to reſiſt. For however this ſeems to bear much of the Word of God in the face of it, yet certainly 'tis wholly deſtructive to it; and under pretence of adhering cloſe to the Scripture, undermines the very Author of it. This the Primitive Chriſtians underſtood ſo well, that they deteſted all ſuch Maxims, and following the advice of the Apoſtle, choſe rather to truſt their Souls in the hands of thoſe, whom God had plac'd over them, by an humble Submiſſion to their Government, and a peaceable Obedience to their Decrees; than by a preſumptuous queſtioning of every thing, and raiſing vain Diſputes, to take the *Rule* of the Flock out of the hands of thoſe, to whom God had providentially deliver'd it, and place themſelves Judges over the Church, their Elders, Prelates and Paſtors, whom God had Commanded them to hear, and be in Subjection to. So that we never read, that they ever pretended to weigh the Ordinances of their Superiors by their own Reaſoning, or to bring them to the Teſt of the Word of God, before the acceptance; but always judg'd it conform to the Word of God, that their *Governours* ſhould *Rule*, and they *Obey*. Thus when the Apoſtles obſerv'd the *Sunday* inſtead of the *Sabbath*, and met together at *Pentecoſt*; we don't read that the Faithful then began to turn over their Bibles, to find a Command for theſe Particulars, but with a prompt Obedience readily follow'd them in the Obſervance. So when Abſtinence from Blood and Strangled Meats, was order'd by the Elders Aſſembled

at *Jeruſalem*; (*Acts* 15.) the multitude of Believers having heard the Decree, never murmur'd at it, nor call'd it into queſtion, howſoever ſeemingly contrary to the Intention of Chriſt, who in abrogating the Law of *Moſes*, was thought to have cut off all theſe Obligations; but they all *rejoyced for the Conſolation*, (*ib. v.* 31.) So when St. *Paul* gave orders to the *Corinthians*, (1 *Cor.* 11.) in what manner and poſture they were to behave themſelves at Prayers in their Aſſemblies, both Men and Women; we dont hear, that he was challenged by any, to ſhew by what Authority of Scripture he thus reprov'd and preſcrib'd in theſe Particulars, or by what they were oblig'd to receive his Preſcriptions; but with a prompt ſubmiſſion accepted his Orders, not doubting, but ſince it was God's Will to place *Rulers* and *Governours* over them, it muſt be God's Will that they ſhould be obedient to them, in following their Decrees, and obſerving their Conſtitutions. And with this Doctrine of Obedience, Humility, and Submiſſion, all the Primitive Chriſtians were train'd up by the Apoſtles, who zealouſly laboured by this means, to preſerve them in Peace and Unity; that ſo they might think all the ſame thing, and be of one Mind, and one Judgment, and without Diviſions, inſomuch that there is not any one thing ſo often repeated in their Writings, as Exhortations to this Obedience and Submiſſion: See, how, going *through the Cities, they deliver'd to them* (the Faithful) *the decrees for to keep, that were ordain'd by the Apoſtles and Elders which were at Jeruſalem*, (*Acts* 16. 4.) See how St. *Paul* commands the *Theſſalonians, to hold faſt the traditions, they have been taught by word, or by Epiſtle*, (2 Theſſ. 2. 15.) See how he commands the *Hebrews*; *Obey them, that have the rule over you. Remember them, which have the rule over you*, (Heb. 13. 7, 17.) See with what earneſtneſs St. *John* urges this; *He that knoweth God, heareth us: he that is not of God, heareth us not*, (1 Joh. 4. 6.) *Hereby know we the Spirit of Truth, and the Spirit of Error.* And then again, Does not St. *Paul* commend the *Corinthians* for their Obedience? *Now I praiſe*

you,

You, Brethren, that you remember me in all things, and keep the Ordinances, as I delivered them to you, (1 *Cor.* 11. 2.) And then, having given them Directions as to their Behaviour in their Aſſemblies, he adds; *But if any Man ſeem to be contentious, we have no ſuch cuſtom, neither the Churches of God,* (1 *Cor.* 11. 16.) And now, it being thus evident, that the Church of Chriſt in the Apoſtles time was founded, and preſerv'd by a Submiſſion and Obedience of the Flock to their Paſtors; the *Papiſts* teach and believe, That what was taught and commanded by the Apoſtles to the Faithful then living, ought to be receiv'd, as a Doctrine neceſſary for all ſucceeding Ages, and that Submiſſion and Obedience ought to have been as much the Duty of Believers, ever ſince, as it was then; the Commands and Practice of that time, being undoubtedly the beſt, and only Pattern for the Faithful for all times, even to the End of the World. And they do not only teach this Doctrine of Submiſſion in their Books and Sermons, but alſo obſerve it in their Lives, having in all Ages depended on their Elders and Prelates in all Matters touching the Diſcipline and Government of the Church; leaving *Rule* to thoſe, whoſe Charge and Office it is to *Rule*; and never believing, that they who are under Charge, and commanded expreſly by St. *Paul* to *Remember* and *Obey* thoſe who have the *Rule* over them, can upon any Pretence whatſoever; nay, tho' an Angel from Heaven ſhould come and Preach otherwiſe, be diſcharg'd from this Chriſtian Obligation, and be exempted from *Remembring* and *Obeying*, whom thus by God, ſpeaking by his Apoſtle, they are commanded to *Remember and Obey*. And upon this ground it is, that in things concerning the *Order* to be obſerv'd in the *Divine Service*, in all *Ceremonies*, *Holy Rites*, *Eccleſiaſtical Conſtitutions*, and *Ordinances*, they have neither *Nill* nor *Will* of their own; but always receive and think that the *Beſt*, which is order'd and appointed by thoſe, to whom, by *Divine Law*, they owe *this Submiſſion and Obedience*, and to whom the Ordering and Appointing theſe things appertains. And therefore if theſe appoint

appoint a Day of *Humiliation*, for imploring God's Mercy, or averting his Judgments, they never ſcruple to obſerve it; if a Day of *Thanksgiving* in memory of ſome ſignal Benefit, they likewiſe Obey. If theſe judge it fit, that on every *Fryday* ſhould be commemorated the Death and Paſſion of our Redeemer in *Faſting*; and command *Lent* to be obſerved, in remembrance and imitation of our Lord's forty days Faſt in the Deſart, they think it their Obligation to do ſo. If theſe order ſuch and ſuch Days to be ſet apart, and kept Holy in Remembrance and Thanſgiving for the *Incarnation*, *Nativity*, *Circumciſion*, *Reſurrection*, and *Aſcenſion* of *Chriſt*, and for other ſuch like intentions, they eſteem it ſinful to oppoſe it. If theſe judge it decent that the Faithful ſhould *bow* at the Name of *Jeſus*, ſtand at the reading of the *Goſpel*, proſtrate or incline themſelves at the *Confeſſion*: If they appoint *Tapers* and *Lamps* to be us'd in Churches, to repreſent our Saviour, who came to enlighten the World; and *Incenſe* to be be us'd, to mind the People, that their Hearts and Prayers ſhould, like the Smoke, aſcend directly toward Heaven: If in the Adminiſtration of the *Sacraments*, in *Exorciſms*, in the *Offices*, and the Celebration of the *Maſs*, theſe determine ſeveral *Rites* and *Ceremonies* to be obſerv'd, for more *Decency*, greater *Solemnity*, and that by ſuch exteriour Helps, the Minds of the Faithful may be moved to the Contemplation of the *Sacred Myſteries*, and rais'd more ſenſibly to the apprehenſion of the Majeſty of God, in whoſe Honour all is perform'd; they look upon themſelves bound to allow and embrace all theſe things without reluctance or oppoſition; always thinking that to be moſt proper, which is inſtituted by ſuch, who have the *Rule* over them. And if any endeavour to raiſe Diſputes, and be contentious concerning the *Neceſſity* of theſe Inſtitutions, *they have no ſuch Cuſtom, neither the Churches of God.* One thing they know to be neceſſary, that is, that they ſhould be *Obedient*; and that in the Service of God, they muſt not honour him, as the *Jews* did, (*Iſa.* 58. 13.) by *doing their own ways, finding their own Pleaſure, and ſpeaking their own words*; but as Chriſtians

ſtians are commanded, in a true *Self-denial*, a ſincere *Humility* and *Obedience*, ſubmitting to thoſe whom God has left to Rule and Govern the Flock. Neither is there any danger of falling back into the *Jewiſh* Law, by approving the allow'd Ceremonies of the Church; it being certain, that in the Abrogation of the Old Law, all Ceremonies were not at the ſame time extinct: But only ſuch as were meer *Types* and *Figures* of things to come in the New Law, which are now fulfill'd: Whilſt others, fit for the raiſing Devotion, and expreſſing the Affections of the Soul, and other ſuch Ends, are ſtill commendably retain'd as lawful, and equally neceſſary now, as heretofore: ſuch are, *Kneeling*, *Faſting*, *liſting Hands and Eyes to Heaven*, *Sighing*, *Knocking the Breaſt*, *Days of Humiliation*, *Thanksgiving*, *Watching*, *Hair-cloth*, *Singing*, *Impoſitions of Hands*, *Benedictions*, *uſing Oyl*, *Spittle*, *Breathing*, *&c.* all which are, as lawful, convenient, and neceſſary for *Chriſtians*, as they were for the *Jews*; and no more to be neglected, becauſe they were us'd in the *Old Law*, than Praying, Meeting together, Reading the Law, Singing Pſalms, Humility and Obedience, *&c.* are to be laid by, and diſown'd by *Chriſtians*, becauſe they were obſerved by the *Jews*. Eſpecially ſince theſe with many others, have been recommended to us by the Practice of Chriſt and his Apoſtles and of all Primitive Chriſtanity. Neither has the uſe of Holy Ceremonies been wholly diſapproved by thoſe of the *Reformation*. The *Engliſh Profeſſion* of Faith, publiſh'd in the Year 1573. allows them in the Thirty fourth Article. The *Bohemick Confeſſion* in the Fifteenth Article, *Anno* 1537. The *Auguſtan*, *tit. de Miſſ. An.* 1530. as it was penn'd by *Melanchon*. So that ſince *Ceremonies* are generally look'd on as commendable and lawful amongſt Chriſtians; the Papiſts judge it proper to thoſe, who have the *Rule*, to order and diſpoſe of them, and declare to the Flock, *how*, *when*, *and where* they are to be obſerv'd. And if they who govern, judge fit to oblige the Faithful to the Obſervance of any in particular, they teach, that it is the Duty of the Flock to Obey. Things *indifferent*, after ſuch Commands,

mands, being no longer of *choice*, but *neceſſary*; and no leſs *obliging*, than the Commands of a Father to his Child; where, in caſe the thing be not apparently *ſinful*, 'tis no perſuaſion of the thing being *ſuperfluous*, can excuſe an obſtinate denial from *Diſobedience*. It being more ſafe and *Chriſtian-like*, for all that are under any Government, whether Natural, Eccleſiaſtical, or Civil, to perform and comply with ſuch things, as they judge in their own private Sentiments, *Unneceſſary*, meerly upon the account of being *Commanded*; than upon ſuch Conſiderations, to diſturb the Order of Government, and fly in the Face of lawful Authority: Than which nothing is more oppoſite to the Principles of Chriſtianity, and deſtructive of all Humane Society. And upon theſe grounds it is, that the *Papiſts*, founding themſelves upon the ſure Foundation of *Humility* and *Obedience*, have in all Ages acknowledg'd *Overſeers* and *Rulers over them, to watch and feed the Flock*, to whom God hath given *Power*; *there being no Power but of God, and that whoſoever reſiſteth the Power, reſiſteth the Ordinance of God*; *and they that reſiſt, ſhall receive to themſelves damnation*, Rom. 13. 1, 2.

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37. *Of Innovations in Matters of Faith.*

HIS *Church has made ſeveral* Innovations *in Matters of* Faith, *and howſoever ſhe lays claim to* Antiquity, *with a Pretence of having preſerv'd the Doctrine of the Apoſtles inviolable and entire*; *yet 'tis evident to any ſerious Obſerver, that the greateſt part of her Belief is* meer Novelties; *not bearing date from Chriſt or his Apoſtles, but*

HIS *Church* has never made any *Innovation* in Matters of *Faith*; what ſhe believes and teaches now, being the ſame that the *Catholick Church* believ'd and taught, in the firſt three or four Centuries after the Apoſtles. And though in moſt of her *General Councils* there has been ſeveral Deciſions touching Points of Faith; yet can

no

only from ſome of her own more modern Synods. There ſcarce having paſs'd any Age yet, wherein there has not, in theſe Eccleſiaſtical Mints, *been coin'd* New Articles, *which with the counterfeit ſtamp of Chriſt and his Apoſtles, are made to paſs for* Good, *and* Currant, *amongſt her credulous and undiſcerning Retainers: And, beſides theſe, what a great number of* Errours *have been introduc'd at other times? How many did* Pope Gregory *bring in, and how many the* Ignorance *of the* Tenth Age? *So that if we compare the* Church *of* Rome *now, with the Primitive Times of the firſt three or four hundred Years, there are no two things ſo unlike; ſhe is a* Garden *now, but quite over grown with* Weeds; *ſhe is a Field, but where the* Tares *have perfectly choak'd up the* Wheat, *and has little in her of* Apoſtolical, *beſides the* Name.

no one, without any injury to Truth, ſay, that in any of theſe has been coin'd *new Articles*, or Chriſtians forced to the acceptance of *Novelties*, contrary to *Scripture* or ancient *Tradition*. Theſe have only trodden in the *Apoſtles* ſteps; as often as they have been in the like circumſtances with them; doing exactly according to the Form and Example left to the Church, by thoſe perfect Maſters of Chriſtianity. And therefore as the *Apoſtles* in their *Aſſembly*, (*Acts* 15.) determin'd the Controverſie concerning the *Circumciſion*; and propos'd to the Faithful, what was the Doctrine of Chriſt in that Point, of *neceſſity* to be believ'd; of which, till that Deciſion, there had been rais'd ſeveral Queſtions and Doubts; but now no longer to be queſtion'd, without the ſhipwrack of Faith. So in all ſucceeding Ages, the *Elders* of the Church, to whom the *Apoſtles* left their Commiſſion of *watching over the Flock*, in their Councils have never ſcrupled to determine all ſuch Points, which had been controverted amongſt the Brethren, and to propoſe to them, what of *neceſſity* they were to believe for the future; with *Anathema* pronounc'd againſt all ſuch, as ſhould preſume to preach the contrary.

contrary. Thus in the Year 325. the first *Nicene Council* declar'd the Son of God to be *Consubstantial* to his *Father*; against the *Arians*; with an obligation on all to assent to this Doctrine, though never till then, propos'd or declar'd in that form Thus in the Year 381. the *Holy Ghost* was declar'd to be *God*; against *Macedonius* and his Followers, in the first *Constantipolitan Council.* And in the first *Ephesin*, *Anno* 431. *Nestorius* was condemn'd, who maintain'd *two Persons in Christ*, and that the *blessed Virgin* was not *Mother of God*; with a Declaration, that both these *Tenets* were contrary to the *Catholick Faith.* In the second *Nicene Council*, *Anno* 787. Image-breakers were anathematiz'd. And so others at other times; and at last, in the *Council of Trent*, was declar'd the *Real Presence*, *Transubstantiation*, *Purgatory*, *the lawfulness of the Invocation of Saints*, *of keeping Holy Images*, *&c.* against *Luther*, *Calvin*, *Beza*, &c. And now, tho' in all these and the other *General Councils*, the Persons condemned took occasion, from these *New Declarations*, to cry out; *Novelties*, *Novelties*, to fright the People with the noise of *new coin'd Articles*, and that the *Inventions of Men* were impos'd on them, for *Faith.* Yet 'tis evident that these *New Declarations* contain'd nothing but the *Ancient Faith*; and that there had never been any such *Declarations* made, had not the Doctrine propos'd in them, been oppos'd and contradicted by some seducing Spirits, who going out from the Flock, endeavoured, by making Divisions, to draw numbers after them. So that the *new Proposal* of a Tenet, is but a *fallacious* proof of the Doctrine being *lately invented*; but a *good Argument* of it's being *lately oppos'd.* 'Tis certain from *Scripture*, (*Acts* 15.) that the *Apostles* had never declar'd the *non-necessity of Circumcision*, had not certain men come down from *Judea* and taught the Brethren the contrary. And that the *consubstantiality* of the Son, had never been defin'd by the *Nicene Fathers*, had not *Arius*, with his Followers, oppos'd this *Catholick Doctrine.* And as certain it is, that the *Council of Trent* had been altogether silent as to *Transubstantiation*,

tiation, *Praying to Saints*, *Purgatory*, *&c.* had not *Luther*, *Calvin*, and their Diſciples, once profeſſors of this Doctrine, *gone out* from the *Flock*, and upon the preſumption of a *New Light*, endeavour'd to perſwade the Faithful, that theſe Tenets, then believ'd by the whole *Chriſtian World*, were no longer to be own'd; but to be quite thrown by, as *Antichriſtian* and *Diabolical*. 'Twas this oblig'd the *Paſtors* to watch and take care of their Flock; and therefore not flying away as the *hierling* does, when the *Wolf catcheth and ſcattereth the Sheep*, they aſſembled together into a body, and declar'd to all, under their charge; that they ought not to follow *ſtrangers*; that howſoever theſe came pretending to the *Shepherd's voice*; yet ſince they *came not by the door into the ſheepfold*; *but climbing up ſome other way*, *they were no ſhepherds*; *but thieves and robbers*; ſuch whoſe buſineſs was not to feed; but to ſteal, kill and deſtroy. 'Twas this made them encourage all under their care, not to waver; but to ſtand faſt and hold the profeſſion of their Faith, and notwithſtanding all pretences, by no means to ſuffer themſelves to be deluded, and led away with *ſtrange Doctrines*; and that they might the better ſecure them from falling into *Errors*, they gave them a Draught of their *Chriſtian Doctrine*; eſpecially of all thoſe Points, which theſe *modern ſelf-commiſſionated Apoſtles* did preach againſt, and endeavour to undermine; particularly declaring to them, the Faith they had been bred up in, which they had receiv'd from their Forefathers, and been deriv'd even from the *Apoſtles*. Securing them, that whatſoever was contrary to this, was *Novelty* and *Errour*. And now in the *Paſtors* declaring this to the *Faithful*, where was the *Innovation*? The *Council* did nothing but propoſe *fully* and *explicitly*, what; before their meeting, was the Doctrine of all *Chriſtendom*, and has been ſo amongſt the *Primitive Fathers*. 'Twas they made *Innovation*, who preach'd contrary to the Doctrine thus believ'd and receiv'd; which *Luther* was not aſham'd to own himſelf guilty of; plainly acknowledging, that he *ſeparated from the whole World*.

But

But it seems that the whole World was then *corrupted*, and the Religion then every where profes'd, was over-grown with Superstitions, Errors and Abominations; such as had crept into the Church, some Five hundred years before, some Nine hundred, and some a Thousand; and 'twas from these *Luther* separated, intending to reform Christianity, and bring it to the *purity* of the *Primitive* times, of the first Three hundred Years. And was it not very strange now, that so many gross *Fooleries*, idle *Superstitions*, and even downright *Idolatry*, should creep into a *Church*, and spreading it self through all Nations, infect the whole World, becoming the publick Profession of *Christendom* for so many Hundred years, and be confirm'd and establish'd by the Laws of every Kingdom; and that no body should take notice of any such thing, either at its first Rise, or in all its Progress of so many years: Insomuch, that had not *Luther* made the Discovery, 'tis likely we should never have come to the knowledg of these Thousand-years Errors and Corruptions? No thinking Man, certainly, but judges it impossible, that the very *Fundamentals* of *Christianity* should be shaken, and the *Religion* planted by the Apostles turn'd into *Idolatry*; and yet that no Learned Man should any where appear to contradict these Abominations, no zealous Pastors to withstand them, no Pious Princes to oppose them? History sufficiently satisfies any Curious Reader, that from the first planting of the *Church*, there has been in no Age, any Man yet that has preach'd any *Heterodox* and *Erroneous Tenets*, and by introducing *Noveltics*, has endeavour'd to infect the minds of the Faithful with *Heresie* and *Superstition*; but immediately have stood up Vertuous and Learned men, in defence of the *Truth*; in their Writings and Sermons publickly confuting and condemning the *Errors* and giving an Alarm to the World, to beware of such *Deceivers*, and their wicked *Doctrine*; and withal, never omitting to Record their Names to Posterity; with an account of the *Year* when they began to Preach; under *what Emperors*, and what was the *occasion* of their *Revolt*. Was not all this, and even

more done againſt *Arius*? How many appeared againſt the *Manachees*? How many againſt the *Donatiſts*, againſt the *Novatians*, againſt the *Macedonians*, the *Neſtorians*, the *Eutychians*, the *Pelagians*, the *Berengarians*, &c? So that never any thing has made ſo much noiſe in the World, ſo many commotions, ſo many diſturbances; nothing has been ſo impoſſible to be carried on by *Secreſie* and *Silence*, as the broaching any new *Hereſie*, the making a *Schiſm*, the *alteration* of *Religion*, the ſtarting up of ſome new Society, and Pretenders to *Reformation*. What Tumults did all the forementioned *Apoſtles* raiſe, In Preaching their *new Goſpel*? How was the Peace of Chriſtendom diſturb'd at the Doctrine of *Mahomet*, and the crying up of the *Alcoran*? What Stirs and Commotions at the *Reformation* of *Church* and *Faith*, pretended by *Luther*, *Zwinglius* and *Calvin*? How then can it be judg'd in the leaſt probable, that great variety of *erroneous Tenets* and *Antichriſtian Doctrine* ſhould be introduced by the *Papiſts*, contrary to the Senſe and Belief of all Chriſtianity, either in the fourth, fifth, ſixth, or tenth Century; and yet that there ſhould not be the leaſt Diſturbance occoſion'd by it, no Tumults or Oppoſition; but all done with ſo much quietneſs, in ſuch a profound Peace and Silence, that had it not been for the *News* brought, ſome Ages after, we had never ſuſpected the *Alteration*? And is this poſſible? Is it poſſible, that the whole Chriſtian World ſhould *change* their *Religion*, both as to the *internal Belief*, and *external Profeſſion* and *Exerciſe* of it; and no Body be ſenſible of the Change, ſo as to withſtand the Abomination, or to tranſmit to Poſterity, even ſo much as the leaſt Word of its Beginning or Propagation? Let any Man upon ſome Conſideration, tell me, whether it be poſſible, that this one little Kingdom of *England* ſhould fall from this *pure Apoſtical* Doctrine it *now* profeſſes, into downright *Popery*, (or any other way alter the whole Scheme of its *Religion*) and have the *Alteration* confirmed by the ſeveral *Acts of Parliament*, and continue in the publick Exerciſe of it for a thouſand five hundred, or even one hundred Years, and yet no one either

either in the Kingdom, or out of it, ſhould be ſenſible of the *Alteration*; but all to be managed with ſuch *Policy* and *Craft*, that the whole buſineſs ſhould be a *Secret* for many Ages? And if this be ſcarce to be thought poſſible of this one Kingdom; what can be imagin'd, when 'tis affirm'd of many Nations of the whole Chriſtian World? Can any thing look more like a *Fable* or *Romance*? Or can any Rational Man, barely upon ſuch a *Report*, condemn the *Faith* and *Religion* of his *Anceſtours*, for *Novelty* and *Human Inventions*; and quite laying aſide this, take him for the Rule of his *Reformation*, who thus, without Reaſon, Juſtice, or Truth, has thrown ſuch an Infamy upon all the Chriſtians preceding him for a thouſand Years?

But not to inſiſt on theſe reaſonings, for the wiping off the ſcandal of *Novelty* from the Doctrine of the *Church of Rome*; 'twould not be amiſs here, to look beyond the *Tenth Century*, as alſo beyond the time of *Pope Gregory*. And if in thoſe earlier Chriſtians, nothing can be found of that *Faith* and *Profeſſion*, which is charg'd as *Novelty* and *Errour* againſt the Church of *Rome*; all the *Papiſts* in the Word ſhall join with their *Adverſaries*; and condemning *Pope Gregory* for a *Seducer*, and all the *Tenth Age* for ſo many *Ignoramus's*, ſhall in one Voice with them cry out againſt all ſuch *Doctrin*, *Novelty*, *Novelty*, *Errour*, *Errour*. But if, on the contrary every *Point* thus challeng'd of *Novelty*, ſhall appear to have been the *Profeſſion* of the *Faithful* in the time of the *Purity* of the *Goſpel*; if before *Pope Gregory* we find, that *Invocation of Saints*, *the Real Preſence*, *Tranſubſtantiation*, *Purgatory*, *Prayer for the Dead*, *the Uſe of Holy Images*, *Relicks*, *the Sign of the Croſs*, *Proceſſion*, &c. were a *receiv'd Doctrine*, and *common Practice* of *Chriſtians* in thoſe *Primitive times*: Then ſhall the *Papiſts* remain as they are, as being of the *ſame Faith* and *Religion*, with thoſe *Antient Believers*, without any *Additions and Altarations*; and all their *Adverſaries* ought in Juſtice to *return* again to their *Communion*, and making up one Quire, cry out with them; *Bleſſed are they*

who believe as our Forefathers believ'd, who reciev'd their Faith from the Apoſtles and their Succeſſors; and Accurſed be they, who Separate from this Faith, and upon the Noiſe of Novelty and Errour make Diviſions in the Church, and fall from her Communion, believing Lies, rather than Truth.

In order to this, I intended in this place to have given the *Reader* a fair Proſpect of the *Doctrine* and *Belief* of the *Fathers*, of the firſt five Hundred Years after Chriſt; but finding the Matter to encreaſe ſo much beyond Expectation upon my hands, I have reſerved them for another occaſion. But however, upon confidence of what I am able to produce in that point, I cannot omit to aſſure the *Reader*, that the chief and moſt material Points charged upon the Church of *Rome* for *Novelty*, the *Primitive Fathers* do ſo plainly own to have been the *Faith* and *Profeſſion* of the *Church* in their days; and to have been delivered down, and taught as the *Doctrine* of the *Apoſtles*; that an Impartial Conſiderer need not take much time to conclude, whether are the greater *Innovators*, thoſe that now Believe and Profeſs theſe Tenets and Practiſes; or they that diſown or reject them. 'Tis evident, that every Point of that Doctrine, which is now decry'd for *Popery*, and baſely ſtigmatiz'd with the note, of *Errours* introduc'd of late, and of a modern Invention, is by many Ages older than thoſe, who are reputed to be the Authors; that every particular Article laid to the *Ignorance* of the *Tenth Century*, and to the contrivance of Pope *Gregory*, are as expreſly and clearly own'd and taught, ſome Ages before, as now at this day. That thoſe Great Men were as downright *Papiſts* in theſe Points, as we are now. And that any *Diſturber of Chriſtianity* might have as well defamed them for Believers of *Novelties* and *Errours*, as we are now at this preſent. The *Faith* that they profeſs'd then, we profeſs now, and if any of our Doctrine be *Novelty*, 'tis a *Novelty* of above twelve Hundred years ſtanding. And who can queſtion it not to be of an older date? If it was the publick belief of the *Chriſtian World*, in the fourth Century, who can be better Witneſſes of what

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was believed before them even in the third Age, than they? They tell us, that the Doctrine they maintain and deliver, is the *Faith of the Catholick Church*, received from their Forefathers, and as it was taught by the *Apoſtles*; and we don't find that in any of theſe Points, they were challeng'd by any Authority, or oppoſed by the Paſtors of the Church, or any Writers, either then living, or ſucceeding them; but receiv'd always with great Veneration; and upon what grounds can any challenge them now? Is it poſſible that any living now, can give a better account of what was believ'd and practis'd in the third Age, than they that immediately follow'd them? Which will be more credible Witneſſes of what was done in *Forty eight*; thoſe that ſhall be alive fifty Years hence; or they that are not yet to come theſe thouſand Years? If therefore theſe Holy Men declare to us the Doctrine they believed; with an Aſſurance, that it was the Faith of the *Catholick Church*, ſo believ'd by their Anceſtors, and as they had receiv'd it from the Apoſtles and their Succeſſors; do not they deſerve better credit, than others who coming a thouſand Years after, cry out againſt all theſe ſeveral Points, that they are nothing but *Novelty* and *Errour*? 'Tis evident therefore to him, that this noiſe of *Novelty* was nothing but a *ſtratagem* for the introducing of *Novelties*; and that thoſe that brought an infamy upon theſe Points, by this aſperſion; might with as great applauſe, and as eaſily, have laid a ſcandal upon every other Article of the Chriſtian Faith, which they thought fit to retain, and have had them all exploded for *Novelty*. And this has been ſo far done already, that even three parts of that Doctrine, pick'd out by the *firſt Reformers* for *Apoſtolical* and conform to the *Word of God*, we have ſeen in our days clamoured againſt for *Novelty*; and thrown by with a general Approbation, and as clear Evidence of the charge, as ever they laid by *Tranſubſtantiation* and the *Primacy*. The *firſt Reformers* caſt off the Authority of the *Firſt Biſhop*, as being a *Novelty*; *Others* ſoon after cry'd down the Authority of *all Biſhops*, for a *Novelty*, The *Firſt* diſ-

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own'd a great part of the *Prieſtly Function*, as being lately crept in; the *others* diſown'd all the reſt, and even *Ordination* it ſelf, as having all crept in together. The *Firſt* threw out a great number of *Ceremonies*, as being not Apoſtolical, but of a modern Inſtitution: the *others* threw out even what they had retain'd, for being no more an Ordination of the Apoſtles, than the former. The *Firſt* laid by five of the *Sacraments*; the *others* laid by the *other Two*. And thus *Novelty* was the word, whenſoever any receiv'd Doctrine of Chriſtianity was to be outed, and way to be made for a *Novelty*: and he does not doubt, but, that if the noiſe of *Novelty* continue long, ſo unhappily ſucceſsful as of late; and the liberty be permitted to every *preſuming Spirit*, to fix this Scandal upon whatſoever Doctrine or Inſtitution they ſhall think fit; that all Chriſtianity is in a fair way of being thrown out of doors; and the *Bible*, *Preaching*, *Catechiſing*, *Chriſt's Incarnation* and *Paſſion*, *&c.* are as likely to be caſt off for a *Novelty*, as all the reſt have been. Thoſe that will but ſhew to the People, that even theſe things have been all receiv'd from *Rome*, and that the *Papiſts* by their *Miſſionaries* ſpread theſe Doctrines over the World; may ſoon perſwade them, they are nothing but *Popiſh Inventions*, meer *Novelties*; that thoſe that began the *Reformation*, did their buſineſs by halves, and that the World will never be *thoroughly reformed*, till all theſe *Romiſh Superſtitions* are laid by with the reſt; they being all of the ſame date. He takes no notice therefore of all theſe Clamors rais'd againſt ſeveral Points of the receiv'd Doctrine of his Church; his Faith is founded on better Principles, than to be ſhaken with ſuch a *vulgar Engine*. *Novelty*, *Novelty*, is a Cry, that may fright unthinking Men from their Religion; but every ſerious Man will require better Motives than a *Noiſe*, before he forſake any Point of his Faith; and 'tis impoſſible he ſhould joyn with any in condemning ſuch things for *Novelties*, which he finds the Profeſſion of all *Antiquity*.

THE

THE CONCLUSION.

THESE are the *Characters* of the *Papiſt*, as he is *Miſrepreſented*, and as *Repreſented*. And as different, as the *One* is from the *Other*, ſo different is the *Papiſt*, as reputed by his Maligners, from the *Papiſt*, as to what he is in himſelf. The *One* is ſo Abſurd and Monſtrous, that 'tis impoſſible for any one to be of that Profeſſion, without firſt laying by all thoughts of *Chriſtianity*, and his *Reaſon*. The *Other* is juſt contradictory to this; and without any farther Apology, may be expos'd to the Peruſal of all Prudent and Unpaſſionate Conſiderers, to examine if there be any thing in it, that deſerves the hatred of any Chriſtian: and if it be not in every Point wholly conform to the Doctrine of Chriſt, and not in the leaſt contrary to Reaſon. The *Former* is a *Papiſt*, as he is generally apprehended by thoſe, who have a *Proteſtant Education*; ſuch as whenſoever reflected on, is conceiv'd to be a perverſe, malicious ſort of Creature, *Superſtitious*, *Idolatrous*, *Atheiſtical*, *Cruel*, *Bloody-minded*, *Barbarous*, *Treacherous*, and ſo *Prophane*, and every way *Unhumane*, that 'tis in ſome manner doubted whether he be a *Man*, or no. The *other*, is a *Papiſt*, whoſe *Faith* is according to the Propoſal of the *Catholick Church*; which, by Chriſt's Command, he is oblig'd to *believe* and *hear*; and whoſe whole deſign in this World, is for the obtaining Salvation in the next. And is it not ſtrange, that theſe two Characters ſo directly oppoſite, ſo wholly unlike one the other, that Heaven and Hell is not more; ſhould agree to the ſame perſon; 'Tis certainly a ſtrange

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piece of Injuſtice, and yet not at all ſtrange to thoſe, who know, that they that follow Chriſt, ſhall be hated by the World, that thoſe who ſtudy the Wiſdom of Heaven, ſhall have the repute of Fools; and that as many as attend the *Lamb*, ſhall be painted in the Livery of *Satan*. Our Forefathers were ſo, before us; all the Primitive Chriſtians, the Apoſtles, and even the *Lamb* himſelf, our Redeemer. *Calumny* ever follow'd them, *Miſrepreſentation* waited on them; and what wonder that *Infamy* was their conſtant Attendance? And now if the *Orthodox Chriſtians* have thus in all Ages had their *double Character*; one of *Juſtice*, exactly drawn from what they really believ'd and practis'd; the other of *Malice*, copied from them, as *Miſrepreſented*: 'tis not at all ſtrange, to find it ſo now in our days; when *Calumny*, *Malice*, *Ignorance*, *&c*, are as powerful as ever; who, tho' from the beginning of the World, that is, above Five thouſand years, they have made it their chief buſineſs to Paint, Copy, and Repreſent Things and Perſons; yet they never did it with ſo much injury, ſo altogether *unlike*, as they do now to the *Papiſts*; there being ſcarce any one Point of their *Faith and Profeſſion*, which they do not either blindly miſtake, or baſely diſguiſe. The *Papiſts* believe 'tis convenient to Pray *before Holy Images*, and give them an *inferiour* or *relative* reſpect. *Theſe* deſcribe the *Papiſts* praying *to Images*, and Worſhipping them as *Idols*. The *Papiſts* believe 'tis good to deſire the Prayers of the *Saints*, and Honour them as the Friends of God. *Theſe* paint out the *Papiſts* as believing *Saints* to be their *Redeemers*, and adoring them as *Gods*. The *Papiſts* believe, that Chriſt left a Power in the Prieſts of his Church, to Abſolve all truly Penitent Sinners from their Offences. *Theſe* Repreſent the *Papiſts* as believing, that the Prieſts can infallibly forgive all ſuch as come to Confeſſion, whether they Repent, or no. The *Papiſts* believe there's Power in a *Supreme Paſtor*, upon due Motives, of granting *Indulgences*; that is, of releaſing to the Faithful ſuch Temporal Penalties, as remain due to their paſt Sins, already remitted as to their Guilt; on condition they perform

form ſuch Chriſtian Duties as ſhall be aſſigned them, *i. e.* humble themſelves by Faſting, Confeſs their Sins with a hearty Repentance, receive worthily, and give Alms to the Poor, *&c.* *Theſe* make the *Papiſts* believe, that the *Pope*, for a ſum of Money, can give them leave to commit what Sins they ſhall think fit, with a certain Pardon for all Crimes already incurr'd; and that there can be no danger of Damnation to any, that can but make a large Preſent to *Rome*, at his Death. The *Papiſts* believe, that by the Merits of Chriſt, the good Works of a Juſt Man, are acceptable to God, and through his Goodneſs and Promiſe, meritorious of Eternal Happineſs. *Theſe* report, that the *Papiſts* believe they can *merit* Heaven by their own *Works*, without any dependance on the Work of our Redemption. The *Papiſts* worſhip Chriſt really preſent in the *Sacrament* true God and Man: *Theſe* ſay they fall down to, and worſhip a *piece* of *Bread*. *Some Papiſts* maintain the *Depoſing Power*: *Theſe* will have it to be an *Article* of their *Faith*, and that they are oblig'd to't by their Religion. *Some Papiſts* have been *Traitors*, *Rebels*, *Conſpirators*, &c. *Theſe* make theſe Villains to be *Meritorious* among the *Papiſts*, and that 'tis the Doctrine of their Church. And thus there is ſcarce any one thing belonging to their Faith and Exerciſe of their Religion, which is not wrong'd in the deſcribing it, and injuriouſly *Miſrepreſented*. And if any be ſo curious, as to deſire to be ſatisfied, how this comes about; let him but ſtand by any of the *Undertakers*, while they are taking the *Copy* of *Popery*, and obſerve their Method, and he may ſoon come to the bottom of the *Myſtery*. He may ſee them ſeriouſly viewing ſome of their Tenets, and upon a ſhort Conſideration, immediately to fall to the making *Inferences*, and deducing *Conſequences*, then down go *theſe* for ſo many *Articles* of *Popery*. They go on, and ſee other of her Tenets; and theſe containing *Myſteries*, ſuch as *Reaſon* cannot reach to, when Faith is not aſſiſtant; they are preſently followed with variety of *Abſurdities* and *ſeeming Contradictions*: and down go *theſe* to the Former, for ſo many *Articles* of *Popery*.

They paſs on to others, and theſe being not conform to the Principles of their Education; ſeveral *Miſconſtructions* are preſently raiſed upon them, and down go *theſe* for ſo many *Articles* of *Popery*. They look forward, and ſeeing others, in the practice of which, many *Abuſes* have been committed; then down go the *Abuſes* for ſo many *Articles* of *Popery*. Hence they turn the *Court* of *Rome*, and as many *Diſorders* and *Extravagancies* as they find *there*, ſo many *Articles of Popery*. They enquire into the Actions and *Lives* of her *Paſtors* and *Prelates*, and as many *Vices*, as many *wicked Deſigns* as they diſcover *there*, ſo many *Articles of Popery*. They examine the *Behaviour* of her *Profeſſors*, and whatſoever *Villanies*, whatſoever *Treaſons* and *Inhumanities*, they find committed by any that own themſelves Members of that Communion, down they *all* go for ſo many *Articles of Popery*. They hear the *Reports* of ſuch as have *deſerted* her *Authority*, and tho' through their Extravagancies and Raſhneſs, they deſerve not credit even in a trifle; yet their whole *Narrative* ſhall be accepted, and all their idle *Stories* be ſumm'd up, for ſo many *Articles of Popery*. They peruſe every ſcurrilous Pamphlet and abuſive Libel; and ſuch *ridiculous Fables*, as are only fit for a Chimney-Corner, they borrow thence, and ſet them down for ſo many *Articles of Popery*. They turn over every *Popiſh Author*, and whatſoever *light*, *looſe* or *extravagant Opinions*, whatſoever *Diſcourſes* carried on either through *flattery*, *diſguſt*, or *Faction*, appear in any of them, they are all mark'd out for ſo many *Articles of Popery*. And by theſe and ſuch like means is finiſh'd at laſt a *compleat draught* of *Popery*, in which ſhe is rendred ſo *foul*, *monſtrous* and *abominable*, that there can be nothing raked from the very ſinks of *Turciſm*, nothing borrow'd from the *wild Africans* or *barbarous Americans*, that can make her more *odious*, or add to her *Deformity*. Why, and is not *Popery* then, ſuch as 'tis thus generally painted? No, 'tis no more like it, than *Monarchy* is to that, which turbulent *Republican* Spirits ſhew for it; when diſplaying to the Multitude

ſome

ſome *Miſcarriages* of State, *Frailties* of Perſons in Dignities, *Abuſes* of Government, *&c.* they cry out, *Behold this is Monarchy.* By theſe means making it infamous among the People, that they may more eaſily overthrow it. And are not the *Papiſts* ſuch as they are commonly *Repreſented* ? No, They are no more alike, than the *Chriſtians* were of old under the Perſecuting Emperors, to what they appear'd, when cloathed with *Lions and Bears Skins*, they were expoſed in the Amphitheatre to *Wild Beaſts*; under thoſe *borrow'd Shapes* to provoke their *Savage Oppoſites* to greater fury; and that they might infallibly, and with more rage, be torn in pieces. Let *Monarchy* be ſhewn in its *own Colours*; and the *Chriſtians* be expos'd in their *own form*; and one will have but few Maligners; and the others will meet with a more Tame behaviour, even from the *Wildeſt Beaſts*. Let any one but ſearch into the *Councils* of the Church of *Rome*, even that of *Trent*, than which none can be more *Popiſh*; let them peruſe her *Catechiſms*, that *ad Parochos*; or others ſet forth for Paſtors to inſtruct their Flock, and for Children, Youth and others to learn their Chriſtian Doctrine, of which there is extant great variety in *Engliſh*; Let them examin *Veron*'s *Rule of Faith*, and that ſet forth by the *Biſhop* of *Condam*; Let them look into the Spiritual Books of Direction: Thoſe of *Biſhop Sales*, The *Following of Chriſt*, The *Chriſtian Rules*, The *Spiritual Combat*, *Granadoe's Works*, and infinite others of this ſort, which *Papiſts* generally keep by them for their Inſtruction: And then let them freely declare, whether the *Papiſts* are ſo *ill Principled*, either as to their *Faith* or *Morals*, as they are generally made appear. A little diligence in this kind, with a ſerious enquiry into their Converſation, their manner of Living and Dying, will eaſily diſcover, that *that* of *Beaſt*, with which they are commonly expos'd to publick, is not *theirs*, but only of the *Skin*, that is thrown over them. The *Papiſts* own, that there are amongſt them Men of very ill Lives, and that if every corner be narrowly ſifted, there may be found great abuſes, even of the moſt ſacred things; that ſome in great Dignities have been highly vicious,

and carried on wicked Deſigns: That ſome Authors maintain and publiſh very abſurd Opinions, and of ill conſequence. But theſe things are nothing of their *Religion*, they are the *Imperfections* indeed, the *Crimes*, the *Scandals* of ſome in their *Communion*; but ſuch they are ſo far from being oblig'd to approve, maintain, or imitate, that they wiſh with all their heart there had been never any ſuch thing, and deſire in *theſe Points* a *thorough Reformation*. Tho' the *Imprudences* therefore, the *Failings*, the *Extravagances*, the *Vices*, that may be pick'd up, throughout the whole *Society* of *Papiſts*, are very numerous and great, and too too ſufficient, if drawn together, for the compoſing a moſt *Deform'd Antichriſtian Monſter*; yet the *Popery* of *Roman-Catholicks* is no ſuch *Monſter*, as 'tis painted. Thoſe things which are commonly brought againſt them, being as much deteſted by them, as by the Perſons that lay the Charge in their diſfavour; and having no more Relation to them, then *Weeds* and *Tares* to the *Corn*, amongſt which it grows; or *Chaff* to the *Wheat*, with which it lies mix'd in one Heap. A *Papiſt* therefore is no more than he is above *Repreſented*; and whoſoever enters that *Communion*, has no obligation of believing otherwiſe, than as there ſpecified. And tho' in each Particular, I have cited no *Authorities*; yet for the truth and exactneſs of the *Character*, I appeal to the *Council of Trent*. And if in any Point it ſhall be found to diſagree, I again promiſe, upon notice, publickly to own it. And as for the other Part, of the *Papiſt Miſ-repreſented*, it contains ſuch Tenets as are *wrongfully* charg'd upon the *Papiſts*; and in as many reſpects, as it is contrary to the other Character; in ſo many, it is contrary to the Faith of their Church: And ſo far they are ready to diſown them and ſubſcribe to their Condemnation. And tho' any ſerious Enquirer, may be eaſily ſatisfied as to the truth of this; yet for a publick ſatisfaction, to ſhew that thoſe *Abominable, Unchriſtian Doctrines* are no part of their *Belief*; (however extravagant ſome Men may be in their Opinions;) the *Papiſts* acknowledge, that a *Faith* aſſenting to *ſuch Tenets*, is wholly oppoſite to the Honour of God, and Deſtructive

ctive to the *Goſpel* of Chriſt, and do publickly invoke God Almighty's Judgment upon that Church, which teaches either publickly or privately ſuch a Faith. And ſince 'tis lawful for any Chriſtian to anſwer *Amen*, to ſuch *Anathema*'s as are pronounc'd againſt things *apparently ſinful*; the *Papiſts*, to ſhew to the World that they diſown the *following Tenets*, commonly laid at their door, do here oblige themſelves, that if the enſuing *Curſes* be added to thoſe appointed to be read on the firſt day of *Lent*, they will ſeriouſly and heartily anſwer *Amen* to them *all*.

I. *Curſed is he that commits Idolatry; that prays to Images or Relicks, or worſhips them for Gods.* Reſp. *Amen.*

II. *Curſed is every Goddeſs-worſhipper; that believes the Virgin* Mary *to be any more than a Creature; that Honours her, Worſhips her, or puts his Truſt in her more than in God; that believes her above her Son, or that ſhe can in any thing Command him.* R. *Amen.*

III. *Curſed is he that believes the Saints in Heaven to be his Redeemers, that prays to them as ſuch, or that gives God's Honour to them, or to any Creature whatſoever.* R. *Amen.*

IV. *Curſed is he that Worſhips any Breaden God, or makes Gods of empty Elements of Bread and Wine.* R. *Amen.*

V. *Curſed is he that believes, that Prieſts can forgive ſins, whether the ſinner repent, or no: Or that there's any Power in Earth or Heaven, that can forgive ſins, without a hearty Repentance, and ſerious purpoſe of amendment.* R. *Amen.*

VI. *Curſed is he that believes there's Authority in the Pope or any other that can give leave to commit ſins: Or that can forgive him his ſins for a ſum of Mony.* R. *Amen.*

VII. *Curſed is he that believes, that Independent of the Merits and Paſſion of Chriſt, he can merit ſalvation by his own good Works; or make condign ſatisfaction for the guilt of his ſins, or the pain eternal due to them.* R. *Amen.*

VIII. *Curſed is he that contemns the Word of God, or hides it from the People, on deſign to keep them from the knowledge of their duty, and to preſerve them in Ignorance and Error.* R. *Amen.*

IX. *Curſed*

IX. *Curſed is he that undervalues the Word of God; or that forſaking the Scripture, chuſes rather to follow Human Traditions than it.* R. *Amen.*

X. *Curſed is he that leaves the Commandments of God to obſerve the Conſtitutions of Men.* R. *Amen.*

XI. *Curſed is he that omits any of the Ten Commandments, or keeps the People from the knowledge of any one of them, to the end they may not have occaſion of diſcovering the Truth.* R. *Amen.*

XII. *Curſed is he that Preaches to the People in unknown Tongues, ſuch as they underſtand not; or uſes any other means, to keep them in Ignorance.* R. *Amen.*

XIII. *Curſed is he that believes that the Pope can give to any, upon any account whatſoever, Diſpenſations to Lie, or Swear falſly: Or that 'tis lawful for any, at the laſt hour to proteſt himſelf Innocent, in caſe he be Guilty,* R. *Amen.*

XIV. *Curſed is he that encourages Sins, or teaches Men to defer the Amendment of their Lives, on preſumption of their Death-bed Repentance.* R. *Amen.*

XV. *Curſed is he that teaches Men, that they may be lawfully drunk on a* Friday, *or any other Faſting-day; though they muſt not taſte the leaſt bit of Fleſh.* R. *Amen.*

XVI. *Curſed is he who places Religion in nothing but a pompous Shew, conſiſting only in Ceremonies; and which teaches not the People to ſerve God in Spirit and Truth.* R. *Amen.*

XVII. *Curſed is he who loves or promotes Cruelty, that teaches People to be Bloody-minded, and to lay aſide the Meekneſs of Jeſus Chriſt.* R. *Amen.*

XVIII. *Curſed is he who teaches it lawful to do any wicked thing, though it be for the Intereſt and Good of Mother-Church: Or that any Evil action may be done, that Good may come of it.* R. *Amen.*

XIX. *Curſed are we, if amongſt all thoſe wicked Principles and damnable Doctrines, commonly laid at our Doors, any one of them be the Faith of our Church: And Curſed are we, if we do not as heartily deteſt all thoſe helliſh Practices, as they that ſo vehemently urge them againſt us.* R. *Amen.*

XX. *Curſed*

XX. *Curſed are we, if in anſwering and ſaying* Amen, *to any of theſe* Curſes, *we uſe any Equivocations, Mental Reſervations; or do not aſſent to them in the common and obvious ſenſe of the Words.* R. *Amen.*

And can the *Papiſts* then, thus ſeriouſly, and without check of Conſcience, ſay *Amen* to all theſe *Curſes?* Yes, they can, and are ready to do it, whenſoever and as often as it ſhall be requir'd of them. And what then is to be ſaid of thoſe who either by *Word* or *Writing*, charge theſe Doctrines upon the *Faith* of the *Church of Rome? Is a lying Spirit in the mouth of all the Prophets? Are they all gone aſide? Do they back-bite with their Tongue, do evil to their Neighbour, and take up a reproach againſt their Neighbour?* I'le ſay no ſuch thing, but leave the impartial Conſiderer to judge. One thing I can ſafely affirm, That the *Papiſts* are fouly *Miſrepreſented*, and ſhewn in publick as much unlike what they are, as the Chriſtians were of old by the Gentiles; That they lie under a great Calumny, and ſeverely ſmart in Good Name, Perſons, and Eſtates, for ſuch things, which they as much and as heartily deteſt, as thoſe who accuſe them. But the comfort is, Chriſt has ſaid to his followers, *Ye ſhall be hated of all men*, (Matt. 10. 22.) and St. *Paul*, *We are made a ſpectacle unto the World*: And we don't doubt, that who bears this with patience, ſhall for every Loſs here, and Contempt, receive a hundred fold in Heaven: For, *baſe things of the World, and things which are deſpiſed, hath God choſen*, 1 Cor. 1. 28.

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